

## **Sixth Ecumenical Council**

The Holy and Ecumenical Sixth Council (which was the third one to be held in Constantinople) was held in the year 680 after Christ in the time of Constantine Pogonatus, a descendant of Heracleius, in the secret chamber of the divine palace (which chamber was called the Troullos, its proceedings and transactions being comprised in eighteen Acts (p. 527 of the second volume of the Councils). The Fathers who attended it numbered one hundred and seventy, according to Photius, Nicephorus, Nilus, and Anonymus, or three hundred and eighty-nine according to others. Among those who distinguished themselves as leaders of them were George of Constantinople; Theodore and Sergius, presbyters, together with John, a deacon, who acted as exarchs of Agatho of Rome, Peter the monk who represented the Archbishop of Alexandria, George the presbyter representing the Archbishop of Jerusalem. There were also present three bishops representing the Westerners who were assembled at that time in Rome. This Council condemned Sergius, Pyrrhus, Paul, and Peter, all of whom were Patriarchs of Constantinople; Honorius the Pope of Rome,[120] Cyrus the Patriarch of Alexandria, a certain man by the name of Theodore who had served as Bishop of Faran, according to Zonaras and Balsamon, or who had been born in Faran, according to Leo II of Rome in what he wrote to the Emperor; Macarius of Antioch, together with Stephanus his disciple, and the infantile-minded old man named Polychronius, who all had dared to dogmatize by attributing a single will and predicating a single energy to and of Christ, respectively. But this Council dogmatized to the contrary that our Lord Jesus Christ, though but one person, after His incarnation possessed two natural wills and two natural energies[121] just as He also possessed two natures — that is to say, in other words, a divine will and energy and a human will and energy, both of them being at the same time indivisible and ininflatable. For neither the Divinity nor the humanity, the two natures of Christ, remained without a will and an energy after the union. For if the peculiarities of the natures should be refuted, which are the will and the energy, the natures themselves should inevitably be refuted too, along therewith. For every nature consists of and is indetical with its natural peculiarities, and without these it could not become existent. Accordingly, this Council dogmatized, in brief, that “in the hypostasis of the God-man Logos each form acted in communion with that of the other one, which it had had as its own.” This means, in other words, that the Logos wrought that which was the function of the Logos, whereas the body performed that which was the function of the body — just as the Fourth Ecumenical Council had dogmatized, that is the say, previously by means of Leo’s letter. For, as most wise Photius says, it was not within the ability of one and the same energy to restore a cripple and to become tired of traveling afoot; to resurrect Lazarus and to weep over him; nor, again, was it within the adaptability of one and the same will to request that the cup of death might pass away from Him and to call it on the other hand His glory, and to want what was unwanted. For the first activities were due to the energy of the Divinity, whereas the second activities were due to the energy of the humanity. And conversely, the first will was that of the humanity, while the second will was that of the Divinity. But this Council too failed to promulgate any Canons.

## **Quinisext Ecumenical Council**

The Holy and Ecumenical[122] Quinisext (or Quinisextine), or more properly speaking, Sixth[123] Council was assembled in the imperial and lustrous palace called the Troullos (or, according to the Latin spelling, Trullus), in the reign of Justinian II, who was the son of Pogonatus and was surnamed Rhinotmetus (a Greek word meaning “with the nose cut off”), in the year 691 after Christ.[124] The number of Fathers who attended it was 327 according to Balsamon and Zonaras, but 340 according to the author of the Conciliar booklet, of whom the leaders were Paul of Constantinople,[125] Basil the Bishop of Gortyna, a province in Crete, a certain Bishop of Ravenna who acted as the legate of the Pope of Rome,[126] Peter the Patriarch of Alexandria, Anastasius the Patriarch of Jerusalem, and George the Patriarch of Antioch. It was assembled at the command of the Emperor, not in order to examine into any special heresy, not in order to settle questions of faith, in such a way as to warrant its being called a special and separate Council, but for the purpose of promulgating necessary Canons relating to correction of outstanding evils and the regulation of the internal polity of the Church. Which Canons are the following, as confirmed by Acts 2 and 4 and 8 of the Seventh Ecumenical Council and by the latter’s Canon I. They are further confirmed by three Popes, namely, Adrian I, Gregory II, and Innocent III, by Gratian, by the legates of the Pope who were present at the Seventh Ec. C., by the so-called First-and-Second Council, which mentions its c. XXXI in its own c. XII. They are also confirmed or attested by Cedrenus, by John of Damacus (or John Damascene), who says, “consult the definitions of the Sixth Council and you will find there the proof.” They were also confirmed or attested by the interpreters of the Canons, by Photius, by the personal signatures both of the Emperor and of the legates of the Pope of Rome, as well as those of the Patriarchs and of the Fathers who attended it. Thus, summarily speaking, it may be said to have been attested and confirmed by the whole catholic Church, notwithstanding that the modern Latins calumniously traduce them because they censure and controvert their innovations. Adrian I in his letter to Tarasius has left us this admirable testimony

concerning these Canons in the following words: “I accept the decisions made by the same holy Sixth Council, together with all the Canons it has duly and divinely uttered, wherein they are expressed.” In certain inscriptions of the venerable icons is to be found added also the whole text of its eighty-second Canon (p. 747 of the Collection of the Councils). Pope Gregory in his letter to St. Germanus (which is recorded in Act 4 of the Seventh Ec. C.) says in reference to this same Canon of the present Sixth Council: “Wherefore the assembly of the holy men have delivered this chapter to the Church by God’s design as a matter of the greatest salvation.” Note, too, the fact that he called this Council a holy assembly and said that its Canons were issued by God’s design. But the testimony of Patriarch Tarasius concerning these Canons is sufficient to shut and gag the mouths of the adversaries. In fact it is rather the testimony of the entire Seventh Ecumenical Council and runs word for word as follows: “Some men who are painfully ignorant in regard to these Canons are scandalized and blatantly say, ‘We wonder whether they really are Canons of the Sixth Council.’ Let such men become conscious of the fact that the holy and great Sixth Council was convoked in the reign of Constantine against those who were asserting the energy and the will of Christ to be a single energy and a single will, and that the bishops who attended it anathematized the heretics and stated clearly and emphatically the Orthodox faith, after which they left for home in the year fourteen of Constantine’s reign. Thereafter, however, let it not be forgotten that . . . the same Fathers gathered themselves together in the reign of Constantine’s son Justinian and promulgated the aforementioned Canons, and let no one have any doubt about them. For those who signed their names in the reign of Constantine are the same ones as those who signed their names to the present paper in the reign of Justinian, as becomes plainly evident from the exact likeness of their respective signatures as written by their own hands. For it was incumbent on them after declaring an Ecumenical Council to proceed to promulgate also ecclesiastical Canons (Act 4 of the Seventh Ec. C., p. 780 of the second volume of the Collection of Canons).” In the same Act 4 of the 7th it is written that this very same identical and original paper, which had been signed by the Fathers of the present Sixth Council, was read aloud to the Seventh Ec. C. Peter the Bishop of Nicomedeia stated, though, that there was also another book containing the present Canons of the Sixth Council (see also Dositheus p. 603 to p. 618 of the Dodecabilus).

# 1

In beginning either a discourse or an action of any kind the thoughtful find it best to begin with God, and to rely upon God, in accordance with the utterance of the Theologian. Hence, inasmuch as we have already preached piety in a clarion voice, and the Church in which Christ[127] has been laid as the foundation is continually growing apace and waxing more and more capable, insomuch that it may be said to have outgrown the cedars of Lebanon, and now in commencing a recital of sacred words, by divine grace we decree that the faith which has been handed down to us shall be and remain exempt from any and every innovation and mutilation just as it has been delivered to us by those who have been both eye-witness and servants of the word of the God-approved Apostles, and further by the three hundred and eighteen holy and blissful Fathers who convened in Nicaea in the reign of Constantine, who became our Emperor, against ungodly Arius and the heathenish deity of a diverse god, or one might more aptly say of a multitude of diverse gods, which was dogmatized by him; and who in their unanimous consensus of opinion regarding the faith revealed and stated to us with convincing clearness the fact that the three hypostases of the thearchic nature are of the same essence, without allowing this important point to remain hidden under a bushel of ignorance, but, on the contrary, openly taught the faithful outright to adore the Father and the Son and the Holy Spirit with one adoration, and deposed and denounced the opinion that divinity if of unequal grades (or ranks), and efficiently overthrew and demolished the puerile toys which the heretics had built up and erected upon sand in opposition to Orthodoxy. Likewise it is to be noted that we are determined to strengthen as much as we can the faith which was proclaimed by the one hundred and fifty Holy Fathers who convened in the Imperial City itself in the reign of Theodosius the Great, who also became our Emperor, embracing the utterance of the Theologian and driving out profane Macedonius along with previous enemies of the truth, on the ground that he impudently and arrogantly opined the head of lordship to be a servant and slave, and as having preferred as a matter of choice to split the indivisible unit in robber fashion, as though the mystery of the hope were not sufficient to sustain us. Along with this abominable fellow who waxed rabid against the truth they courageously condemned also Apolinarius the monstrous initiate of wickedness and vice, who vomited forth an ungodly view proclaiming the Lord to have been taken up in body without a mind and without a soul, so that it is hence evident that he too was addicted to the unwelcome conclusion that we have been left with an imperfect hope of salvation. But as a matter of fact we also gladly ratify the teachings set forth by the God-bearing Fathers who earlier assembled themselves in the city of Euphesus in the reign of Theodosius, who was the son of Arcadius and who also became our Emperor, and we hold them to be an unbreakable and mighty power of piety, preaching one Christ the Son of God who became incarnate, and the intemperate Ever-Virgin who seedlessly gave birth to Him, holding her to have been properly speaking (Note of Translator. — Lest the exact meaning of this exceedingly important phrase be lost upon the unwary reader, it may not be amiss here to state that it would be more usually expressed in ordinary English by the word literally) and “in truth a Theotocos” (i.e., when interpreted into plain English, “a woman who gives birth to God or to a god”), and

driving away into banishment the driveling dissension of Nestorius on the ground that it has lost all contact with the Divine Oracle, while at the same time it seeks to renew the prevalence of Jewish ungodliness and aversion to piety, and we dogmatize the one Christ to be human being in due form and a God in due form. But we do not stop here. We Orthodoxly confirm the faith which was engrossed upon a pillar in the Metropolis of the Chalcedonians in the reign of Marcianus, who also became our Emperor, by the six hundred and thirty God-approved Fathers, which conveyed to the ends of the earth in a loud voice the one Christ the Son of God composed of two natures and in these two same natures glorified; and we have driven out of the sacred precincts of the Church Eutyches the vain-minded, who declared it to be his opinion that great mystery of the Economy was only seemingly consummated, as something sinister and miasmatic, and along with him also Dioscorus and Nestorius, the former being a defender and champion of dissension, the latter of confusion, and both of them being diametrically opposite outlets of impiety, fallen out in the same direction towards one and the same yawning chasm of perdition and godlessness. But neither do we stop here. We take the pious utterances of the one hundred and sixty-five God-bearing Fathers who assembled upon the ground of this Imperial City in the reign of Justinian, who became our Emperor and who passed away at the termination of his pious career, and, recognizing them to have been inspired and uttered by the (Holy) Spirit, we teach them outright to our posterity; which Fathers indeed as a Council anathematized and consigned to abomination Theodore of Mopsuestia, the teacher of Nestorius, and in addition Origen and Didymus and Evagrius, who joined hands in refashioning the Greek myths and recounting to us periods and mutations of certain bodies and souls, prompted by raptures and hallucinations of the mind, and in drunken revelry impiously exulting over the resurrection of the dead; as well as what had been written by Theodoret against the right faith and correct belief and against the twelve heads (or chapters) of blissful Cyril; and also the so-called letter of Ibas. And again we faithfully join together in the promise and vow to preserve and safeguard and keep inviolable the faith declared by the Sixth holy Council recently assembled on the grounds of this Imperial City in the reign of Constantine, who became our Emperor and passed away at the termination of his divine career, and which received still greater validity by virtue of the fact that the pious Emperor himself sealed up the volumes containing it by impressing them with his own seals with a view to ensuring their safety in every succeeding age; and which has with the love of God clearly enabled us to entertain an Orthodox conception of the straightforward dogma which they outlined of the truth that there were and are two natural wills, or, that is to say, wishes, and two natural energies inherent in the incarnate economy of our one Lord Jesus, the true God; and which Council by a vote of piety condemned those who teach their laities outright the doctrine of a single will and of a single energy inherent in our one Lord and God Jesus Christ, among whom we cite by name Theodore the Bishop of Faran, Cyrus (the Patriarch) of Alexandria, Honorius (the Pope) of Rome, Sergius, Pyrrhus, Paul, Peter, all four of whom have acted as presiding chairmen in this God-guarded city, Macarius who became the Bishop of the Antiochians, Stephanus his disciple, and foolish (or witless) Polychronius. Hence we solemnly decree that this Council, while preserving intact the common body of Christ our God, and, succinctly speaking, of all the men who have distinguished themselves in the Church of God and have become luminaries in the world, “holding forth the word of life” (Phil. 2:16), is committed to holding the faith firm and sure, even till the consummation of the age, and that it shall remain immutable and unaltered, as well as their God-imparted writings and dogmas; and rejecting and anathematized, on the ground that its authors were enemies of the truth, and snortingly and ravingly uttered vain things against God and made injustice and unrighteousness the highest objects of their study and meditation. If, however, there be anyone in the world who does not care to hold and embrace the aforesaid dogmas of piety, and believe and preach thus, but, on the contrary, attempts to by-pass them, let him be anathema, in accordance with the definition (or rule) already previously promulgated by the aforesaid holy and blissful Fathers, and let him be erased and expunged from the Christian Roll like an alien, and as one not belonging to our faith. For we are fully resolved and have been determined not to add anything to or to remove anything from what has previously been decreed, or any words whatsoever that we have been able to understand.

### **Interpretation**

This first Canon was not explained by Zonaras, nor by Balsamon. The result is that there is nothing else than a brief summary both of the dogmas and of the definitions (or rules) of the faith of the holy and ecumenical six Councils which were held before this present Council was held; and of those heretics against whom each one of them was held, as well as the time and place in which each was held. And not only a repetition, but also a ratification of their dogmas. Hence, following those same interpreters, as concerns the definitions and dogmas of the said holy Councils, and the times and places, and above all the heretics against whom each of them was held, we refer readers to the original sources of the Canons of each Council, where they will learn about them in greater detail. We do this in order to avoid repeating here in vain what is said there. We shall therefore confine ourselves to elucidating only a few words which are not so easily intelligible to the unlearned. We proceed, therefore, to note that, starting with a maxim of St. Gregory the Theologian,[128] which says that it is the best policy for one who is about to commence any discourse or work to begin with God, and to end with God (Note of Translator. — This sounds plausible and may be true, although the Greek text of the Canon does not strictly say “end,” but instead employs the Greek word signifying “repose,” for which in my translation of the Canon I

substituted the English word rely as better adapted to the English idiom). It decrees that there shall be no innovation or alteration in the faith which has been imparted and handed down both by the Holy Apostles[129] and by the Fathers of the First Council (who were the ones that abolished the doctrine of the deity of a diverse god,[130] or rather to say the doctrine of the deity of a multitude of diverse gods, of Arius; and who proclaimed that the Holy Trinity is coessential (or homousian), or, in other words, of the same essence and nature), and by the Fathers of the Second Council (whose theological utterances the Fathers of this Council assert that they embrace. These are those which were added by the Second Council into the Symbol of the Faith in regard to the Theology of the Holy Spirit. For in proximity to “the Holy Spirit,” which were words of the First Council, this Council added the words “the Lordly, the Life-producing, which Proceeds out of the Father, and which is adored and glorified together with the Father and The Son, which hath spoken through the Prophets”), and by the Fathers of the Third[131] and Fourth, and Fifth, and Sixth Council;[132] and, briefly speaking, the Fathers of the present Council solemnly decree that the faith shall remain firm and sure, and immutable and unaltered, even to the consummation (or finish) of the age, as well as the God-imparted dogmas of all the Holy Men who have shone in the Church of God and who have stood in the world as life-giving luminaries. And they too join hands in anathematizing all those enemies of the truth, the heretics, that is to say, whom their predecessors had anathematized. At the same time they go on to state this, that they neither know how nor can by any means whatever add anything to or remove anything from the dogmas of their predecessors. Furthermore, as for anyone who fails to keep the aforesaid Holy Fathers’ dogmas of piety, and who neither believes them with his mind nor preaches them with his tongue, but, on the contrary, tries to oppose them, let him be anathema, they say, and be removed and wiped off the Roll of the Christians, as an alien person and rotten member.

## 2

This too has appeared best to the this holy Council, as well as most important, that the 85 Canons handed down to us in the name of the holy and glorious Apostles, and as a matter of fact accepted and validated by the holy and blissful Fathers preceding us, be henceforth retained and left firm and secure for the care of souls and the cure of diseases. But inasmuch as we are ordered in these Canons to accept the Injunctions of the same holy Apostles (as transmitted) through Clemens, into some of which certain spurious passages destitute of piety have been interpolated long ago by the heterodox to the detriment of the Church, and have tarnished the becoming and natural beauty of the divine dogmas for us, we have suitably weeded out such ordinances in furtherance of the edification and security of the most Christian flock, not in the least way being minded to approve the fantastic inventions of heretical mendacity that have been inserted in the genuine and uncorrupted didache (or teaching) of the Apostles. On the other hand, we ratify all the rest of the sacred Canons promulgated by our holy and blissful Fathers, to wit: the three hundred and eighteen foregathered in Nicaea, those convened in Ancyra, and furthermore also those who met in Neocaesarea, likewise those who attended the meeting in Gangra, but in addition to these also those who convened in Antioch, Syria, and furthermore also those who held a Council in Laodicea; further, again, the one hundred and fifty who convened in this God-guarded and imperial capital city, and the two hundred who assembled at an earlier time in the metropolis of Ephesus, and the six hundred and thirty holy and blissful Fathers who met in Chalcedon. Likewise those who convened in Sardica; furthermore those in Carthage. Further and in addition to all these those now again convened in this God-guarded and imperial capital city in the time of Nectarius the president of this imperial capital city, and of Theophilus who became Archbishop of Alexandria. Furthermore also of Dionysius who became Archbishop of the great city of Alexandria, and of Peter who became Archbishop of Alexandria and a Martyr withal, and of Gregory the Thaumaturgus (or Miracle-worker) who became Bishop of Neocaesarea, of Athanasius the Archbishop of Alexandria, of Basil the Archbishop of Caesarea in Cappadocia, of Gregory of Nyssa, of Gregory the Theologian, of Amphilochius the Archbishop of Iconium, Timothy a former Archbishop of the great city of Alexandria, of Theophilus an Archbishop of the great city of the Alexandrians, of Cyril an Archbishop of Alexandria, and of Gennadius who became a Patriarch of this God-guarded imperial capital city. Furthermore, the Canon promulgated by Cyprian who became an Archbishop of the country of Africa and a martyr, and by the Council supporting him, who alone held sway in the places of the aforesaid presidents, in accordance with the custom handed down to them; and no one shall be permitted to countermand or set aside the Canons previously laid down, or to recognize and accept any Canons, other than the ones herein specified, that have been composed under a false inscription by certain persons who have taken in hand to barter the truth. If, nevertheless, anyone be caught innovating with regard to any of the said Canons, or attempting to subvert it, he shall be responsible in respect of that Canon and shall receive the penance which it prescribes and be chastised by that Canon which he has offended.

## Interpretation

Since at every Council, and especially one that was Ecumenical, there was also a definition within which were comprised the dogmas of the faith, and Canons were composed in writing to serve in the way of contributions to the polity and good order of the Church, therefore and on this account, after having ratified and confirmed in its Canon I the definitions of the faith of the holy and Ecumenical Councils (preceding it), the present Council now in this Canon II ratifies and confirms also

a) the Canons of the Holy Apostles, numbering eighty-five in all, which it says that the Fathers preceding it accepted and sanctioned (for it excludes the Apostolic Injunctions transmitted through Clement, because they had been garbled in certain parts by heterodox heretics to the injury of the Church, for the security of Christians. Nevertheless today, as they are found formulated, they appear to me to contain nothing improper or spurious. See concerning them also in Ap. c. LXXXV). b) Those of the four (previous) Ecumenical Councils. c) Those of the regional Councils and local Synods named.[133] And d) those of the Holy Fathers individually, each by name. It goes on to add that no one has permission or any right whatever to corrupt or to refuse to recognize and accept any of the Canons previously mentioned, or to accept others instead thereof that have been given false titles. If, nevertheless, anyone should appear to be attempting to corrupt them, or to suppress any Canon among them, he is to receive the penalty prescribed by that Canon which he corrupts or suppresses. That is to say, in other words, if the Canon in question contains and prescribes excommunication, or deposition, or anathema, he that corrupts or suppresses it is to suffer these penalties, in order to compensate for his offense by paying the penalty fixed by the very Canon which he has violated.[134] Read also Ap. c. LXXXV, c. I of the 4th, and the Prolegomena to the Apostolic Canons.

### 3

Whereas our Pious and Christ-loving Emperor, in his address to this holy and Ecumenical Council, has suggested that those enlisted the Clergy and conveying to others the Divine truths should be pure and faultless ministers, and worthy of the intellectual sacrifice of the great God and victim and high priest, and eliminate the hatred due to friction resulting from illicit marriages; and, in addition to this, seeing that the most holy Church of the Romans is disposed to observe the Canon of strict conformity; while, on the other hand, we under the throne of this God-guarded and imperial capital city, have neither carried meekness to excess nor have left on acrid impression of austerity; and especially in view of the fact that failure due to ignorance extends to a multitude of not a few men — therefore we concur in decreeing that, as regards bigamists who have been enslaved to sin and have not chosen to recede therefrom, as of the fifteenth day of the month of January last past, in the last fourth Indiction, in the year six thousand one hundred and ninety, they are to be subjected to canonical deposition; but as for those bigamists who have taken cognizance of their own interest before we had notice of their doing anything wrong, and who cut out the evil besetting them, and chased this foreign and spurious engagement far away; or even those whose wives by a second marriage have died, if they too have seen their way to return to good sense after later learning sobriety, and have quickly come to forget their former misdeeds and violations of the law, whether they happen to be Presbyters or Deacons — it has seemed best to us for these men to be dismissed from every sacerdotal office, or priestly activity, having already been penanced for an express length of time. But we have decided that in the case of those who have committed the iniquitous act unwittingly and who are weeping to the Lord to be pardoned therefor, they deserve to share in the honor of standing and sitting in the place reserved for the presidency: for to bless one that ought to take care of his own wounds is inconsistent. But, on the other hand, as for those who have contracted but one marriage, and this with a woman that was a widow, and likewise as for those who after ordination have involved themselves in an illegal marriage,[135] that is to say, Presbyters and Deacons and Subdeacons, not long ago excluded from the sacred liturgy and penanced, we order them to be restored to their former ranks, without being in any way promoted to any higher rank, it being obvious that their illegal marriage has been dissolved. We have made these decrees effective as of the said fifteenth day of the month of January, in the fourth Indiction, in regard to those guilty of the offenses before specified and in priestly offices; but besides this we henceforth decree and renew the Canon prescribing that anyone who has become involved in two marriages after baptism, or has acquired a concubine, “cannot become a Bishop, or a Presbyter, or a Deacon, or anything else in the roll of the priesthood. Likewise in regard to anyone that has taken a widow, or a divorcee, or a harlot, or house servant, or an actress to wife, we decree that he cannot be a Bishop, or a Presbyter, or a Deacon, or anything else in the roll of the priesthood.”

### Interpretation

The Fathers of the present Council, both correcting the evil condition then obtaining, and securing matters as respecting the future, issued the present “economic” Canon. For inasmuch as the Emperor had asked them to cleanse those in holy orders at that time from the uncleanness of illicit marriages, and unlawful ones, into which they had fallen; and, on the one hand, the legates and representatives of Rome had proposed that the strict letter of the Canons be observed in regard to them, while, on the other hand, the bishops under the Patriarch of Constantinople were disposed to allow them some leniency and philanthropy, they themselves, deeming it wise to conjoin both — to temper strictness, I mean, with leniency — (and especially in view of the fact that a great number of those then in holy orders had fallen into marriages unwittingly as a result of ignorance), on account of the Emperor’s request, they decreed that, as concerning all those in holy orders who had married a second time and had remained unrepentant down to the time of this Council, and had not abandoned the illegal marriages, they were to be deposed altogether and to be made laymen. All those, on the other hand, who were bigamists in holy orders — Presbyters, that is to say, or Deacons — before the Council was held, and who had repented and had

abandoned that illegal marriage, or who had returned to sobriety and repentance because of their second wives' having died, they, I say, it was judged reasonable for them to cease officiating or performing any functions in connection with the duties of holy orders for a certain length of time, but to participate in the honor outside the sanctuary of sitting and standing with those in holy orders, while weeping to God to be pardoned for the iniquitous act which they had committed as a result of their own ignorance, and not blessing anyone. For it is not fitting anyone to bestow a blessing upon others when he himself ought to be healing the wounds of his soul through the process of repentance, just as c. XXVII of St. Basil the Great says. All those Presbyters, again, Deacons, and Subdeacons, on the other hand, who have taken a widow to wife, or who, after being ordained, married likewise too, after being suspended from every sacred office for a short while, are again to perform the duties of their priestly offices; yet they are not to be elevated to any higher rank, but each one of them is to stay in the rank in which he happened to be at the time when he was suspended. This, however, is to occur only after they have dissolved the illegal marriages. Having decreed these things "economically," and as a matter of leniency, these Fathers, in regard to those in holy orders previously mentioned, henceforth renew, or, in other words, vote for the continuance in force of, Canons XVII and XVIII of the Holy Apostles, that is to say, those which they set forth verbatim — the Interpretation of which see, together with that of Ap. c. XIX.

#### 4

If any Bishop, or Presbyter, or Deacon, or Subdeacon, or Anagnost (Reader), or Psalt (Chanter), or Janitor (Doorkeeper), has (carnal) intercourse with any woman that has been consecrated to God, let him be deposed from office, on the ground that he has contributed to the delinquency of a bride of God. If, on the other hand, he is a layman, let him be excommunicated.

(Ap. c. XXV; c. IX of the 4th; c. XVI of the 4th; cc. XXI, XL, XLIV, XLV of the 6th; c. XIX of Ancyra; c. IX of Neocaesarea; cc. III, VI, XVII, XVIII, XIX, XXXII, LI, LX, LXX of Basil.)

#### Interpretation

The present Canon deposes clergymen who commit fornication with a woman consecrated to God — that is to say, more explicitly speaking, a nun; but it excommunicates laymen who do this or have done this: the reason being that it regards them as having corrupted and violated a bride of the bridegroom of souls Christ the God, whether she had been a virgin thitherto, or had become a nun, or was even a widow. But those in holy orders and clergymen are deposed from office not only if they commit fornication with a nun, but even if they commit fornication with a lay-woman. Read also Ap. c. XXV and c. XVI of the 4th.

#### 5

Let no one on the sacerdotal list acquire a woman or housemaid except persons mentioned in the Canon as being above suspicion, but let him safeguard his reputation in this respect. Let even eunuchs safeguard themselves in this very same situation too, by providing themselves with a blameless character. As for those who transgress this injunction, if they are Clergymen, let them be deposed from office; but if they are laymen let them be excommunicated.

(c. III of the 1st; cc. XVIII, XXII of the 7th; c. XIX of Ancyra; c. XLV of Carthage; and c. LXXXIX of Basil.)

#### Interpretation

What the present Canon decrees is the following. Let none of those in holy orders who are living modestly have a woman staying in their house, or a servant girl, unless she be among those specified in a Canon as being above suspicion — this refers to c. III of the First Ec. C. — such persons being a mother and a sister and an aunt; so as to keep himself from becoming liable to incur blame from either the father or the mother in relation to the laity. Anyone among persons that transgresses this Canon, let him be deposed from office. Likewise eunuchs, too, must keep themselves safe from any accusation against them, and therefore let them not dwell together with suspicious persons. In case they dare to do this, if they are clergymen (as having been involuntarily, that is to say, or by nature made eunuchs), let them be deposed from office; but if they are laymen, let them be excommunicated. Read also c. III of the First Ec. C.

#### 6

Inasmuch as it has been declared in the Apostolic Canons that of those being promoted to the Clergy only Anagnosts and Psalts may marry, we too, in keeping with this prohibition, decree that henceforth no Subdeacon, or Deacon, or Presbyter at

all, after the ordination bestowed upon him, has permission to contract a matrimonial relationship for himself: if he should dare to do this, let him be deposed from office. But if anyone wants to contract a legal marriage with a woman before being admitted to the Clergy as a Subdeacon, or a Deacon, or Presbyter previous to ordination, let him do so.

(Ap c. XXVI; cc. XIV, XV of the 4th; c. XIII of Ancyra; and cc. XIX, XXXIII of Carthage.)

#### **Interpretation**

Since Canon XXVI of the Holy Apostles decrees that only Anagnosts and Psalts may marry after being ordained, the Fathers of this Council confirm that Canon by means of the present, and decree that from now on no Subdeacon, or Deacon, or Presbyter, after being ordained shall be permitted to marry. If he should do so anyhow, let him be deposed.[136] But if any of these wants to marry, let him marry before being ordained a subdeacon, deacon, or presbyter.

#### **7**

Since we have learned that Deacons having ecclesiastical offices in some of the churches have hence had the impudence and self-assertion to sit down ahead of the Presbyters, we decree that no matter in what office, that is to say, ecclesiastical position, a Deacon may happen to be, he must not sit down before the presbyter does so, unless he is acting as the personal representative of his own Patriarch or Metropolitan and has come to another city on some errand. For then, on the ground that he is filling the place of the latter, he shall be honored. If, nevertheless, anyone should dare to do such a thing, by resorting to tyrannical audacity, let that person, after being deprived of his proper rank, become the lowest of all those who belong to the list in which he is enrolled, in the church to which he belongs, in view of the fact that our Lord admonishes not to enjoy being called the first, according to the teaching of our Lord and God Himself as found in the Gospel of the Evangelist St. Luke. (Luke 14:7). For he told those called something like the following parable: “When you have been invited by anybody to a wedding, do not take your seat at the first call, lest someone else more honorable than you have been invited by him, and when he who has invited both you and him comes, he tell you bluntly, ‘Give this man your seat’; and then to your shame you will begin taking the last seat in the house. But, instead, when you have been invited, slump into the last seat, so that, when the host comes round, he may say to you: ‘Friend, take a better seat.’ Then glory wilt be yours in the midst of those making up the rest of the company: since whoever exalteth himself shall be humbled, and whoever humbleth himself shall be exalted.” The same rule shall be observed also with respect to the other sacred orders, since we know spiritual dignities to be superior to mundane offices.

(c. XVIII of the 1st; c. XX of Laodicea.)

#### **Interpretation**

The present Canon decrees that since some deacons, on account of their having ecclesiastical offices (which are called “incumbencies” and “positions of honor,” and “benefices” (i.e., sources of income), according to Balsamon (such as are, for instance, those of clerical magnates — like the grand Steward, that is to say, the grand Sacellarius, Skevophylax, Chartophylax, the lesser Sacellarius, and the Protecducus), wax audacious and sit down ahead of Presbyters, henceforth no deacon, in whatever ecclesiastical office he may be, has any right to take his seat ahead of the Presbyter, except only in case he should happen to be acting as the agent and personal representative of a Patriarch or Metropolitan, sent to another region, on any ecclesiastical matter. For in such a case as that he will be given the preference and precedence over all Presbyters, not because he is a deacon, but because he is acting in the place of a Patriarch or Metropolitan, as we have said. Any deacon that, assuming tyrannical audacity and impudence, goes right ahead and sits down before the Presbyter does, shall, if so be he has precedence over the rest of the deacons, become the last and least and lowest of all deacons. For the Lord teaches us not to enjoy first and highest seats of honor, in the sacred Gospel of St. Luke, wherein He says: “For he himself used to tell them such a parable as this when they were invited to suppers and dinners: ‘Man, when you are invited by anybody to a wedding, don’t sit down in the first place, lest there be some other guest who is your superior, and the host who has invited both him and you come round and tell you unceremoniously, “Give this man the seat you have taken so that he may sit down.” And then you will shamefacedly retire to the lowest and least honorable seat. But, instead of incurring such a predicament, when you are invited, sit down in the lowest seat, so that your host may come and say to you, “My friend, take a higher and better seat for yourself, and sit down, and make yourself at ease.” And then you will be enveloped in a halo of glory before the glances of all those sitting at the table. For anyone that tries to exalt himself shall be humbled and humiliated, but anyone that humbles himself shall be exalted. But not only must deacons not take precedence of Presbyters and sit down ahead of them, but neither must any of the lower members of holy orders and lower clerical ranks presume to sit down ahead of the higher ranks; that is to say, neither Subdeacons ahead of Deacons, nor Anagnosts ahead of Subdeacons: since if in relation to secular and mundane office, those of lower dignity do not take their seats in advance of

those of higher dignity, nor have they the preference and precedence of honor over their superiors, who have a higher office or higher dignity, far more ought this to be observed as an inviolable principle in the case of spiritual dignities and office bestowed as gifts by the divine grace of the Spirit, which dignities and offices are superior to and higher than the mundane. [137] Read also c. XVIII of the First Ec. C.

## 8

With a desire to hold fast to whatever our Holy Fathers have decreed, in everything, we hereby renew the Canon prescribing that synods or councils of the Bishops in each province must be held every year, in whatever place the Bishop of the Metropolis may designate. But since on account of incursions of barbarians and on account of other incidental causes, the presidents of the churches find it impossible to hold synods or councils twice a year, it has seemed best for a synod or council of the aforementioned Bishops to be held by all means once a year for ecclesiastical matters that naturally arise in every province, to last from the festival of Holy Easter till the end of the month of October in each year, in the locality which the Bishop of the Metropolis, as we have said, shall designate. As for those Bishops who fail to attend the meeting, but who, instead of doing so, remain at home in their respective cities, leading their lives therein in good health and free from every indispensable and necessary occupation, they are to be reprimanded in a brotherly way.

(Ap. c. XXXVII; c. V of the 1st; c. XIX of the 4th; c. VI of the 7th; c. XX of Antioch; cc. XXVI, LXXXI, LXXXIV, LXXXV, and CIV of Carthage.)

### Interpretation

These Fathers confirm and renew the Canon of the Holy Fathers preceding them which commands that two synods or councils be held in each province every year. But inasmuch as the prelates find it difficult to assemble twice a year, on account of incursions and fears of barbarian foes, and on account of other occasional circumstances, they command that a synod of Bishops be held in any event and by all means once a year in each province (or eparchy), for the purpose of considering and correcting or adjusting ecclesiastical matters that come up. This synod, or council, has to be held, as respects the time, from Holy Easter to the end of the month of October, and as respects the place, wherever the Metropolitan of each province (or eparchy) may deem it advisable. As for any bishops that remain in their bishoprics, and are in good health, and free from every necessary care, and fail to present themselves at the meeting of the synod, they are to be reprimanded in a brotherly way. Read also Ap. c. XXXVII.

## 9

No clergyman shall be allowed to operate a tavern or dramshop. For if such a person is not permitted to enter a tavern, much less is he permitted to serve others in one and do what it is not lawful for him to engage in. But assuredly if he should perpetrate such an enormity, let him either be suspended, or be deposed from office.

(Ap. cc. XLII, XLIII, LIV; c. XXII of the 7th; c. XXIV of Laodicea; cc. XVIII, XLVII, and LXIX of Carthage.)

### Interpretation

The present Canon decrees that it is not permissible for any clergyman to own or operate a tavern or dramshop of any kind, and to serve therein. For, if it is not permissible for him even to enter taverns at all, it is still less permissible for him to stay in one and serve customers and do things that are not in keeping with his profession. As for anyone that should employ himself in such a capacity, let him either be suspended or else be deposed. If, on the other hand, he owns a tavern, but employs others to serve in it, this does not amount to causing him any harm or impediment, according to Zonaras. It is better, however, for him to sell it, and buy some other more decent property that is more in keeping with the profession of clergyman.[138] Read also Ap. c. XLII.

## 10

Let any Bishop, or Presbyter, or Deacon who takes interest, or what is called a percentage, on money either cease doing so or be deposed from office.

(Ap. c. XLIV; c. XVII of the 1st; c. IV of Laodicea; cc. V, XX of Carthage; c. XIV of Basil.)



### **Interpretation**

As for any bishop (says the present Canon), or any presbyter, or any deacon, that charges interest on money which he has lent, or takes twelve or six per cent, say, for the use of money, let him either cease doing so or be deposed from office. Read also Ap. c. XLIV.

### **11**

Let no one enrolled in the sacerdotal list, or any layman, eat the unleavened wafers manufactured by the Jews, or in any way become familiar with the Jews or call them in case of sickness, or take any medicines from them, or even bathe with them in public bathing beaches or bathhouses. If anyone should attempt to do this, in case he is a clergyman, let him be deposed from office; or, in case he is a layman, let him be excommunicated.

### **Interpretation**

The present Canon commands that no person in holy orders and no layman may eat any unleavened wafers sent him by Jews, nor indeed be in any way friendly with Jews, nor when he finds himself ill may he call them and take their remedies, [139] or even bathe with them in baths and bathing places. In case anyone should do this, or any of these things, if he is a clergyman, let him be deposed from office; but if he is a layman, let him be excommunicated. Read also Ap. cc. VII and LXX.

### **12**

And this too has come to our knowledge, that both in Africa and Libya and other regions the most God-beloved Presidents there continue living with their own wives even after the ordination has been conferred upon them, and will not abandon their wives, thus becoming an object of offense and a scandal to others. We have therefore made it a matter of great concern to us to do everything possible for the benefit of the flocks under hand, and it has seemed best not to allow such a thing to occur hereafter at all. We assert this, however, not with any intention of setting aside or overthrowing any legislation laid down Apostolically, but having due regard for the salvation and safety of peoples and for their better advancement with a view to avoiding any likelihood of giving anyone cause to blame the priestly polity. For the divine Apostle says: "Do all for the glory of God. Give none offense, neither to the Jews, nor to the Greeks, nor to the Church of God: even as I try to please all men in everything, without seeking any advantage of mine own, but the advantage of the many in order that they may be saved. Become ye imitators of me, just as I also am (an imitator) of Christ" (1 Cor. 10:32–33 and 11:1). If anyone should be shown to be doing this, let him be deposed from office.

### **Interpretation**

Since we have learned that in Africa and Libya (either two names are applied to the same region, since one of the four continents of the earth which is situated to the south was formerly called Libya, and the name was afterwards changed to Africa, according to Chrysanthus, or else the name Libya is applied generally to the whole of that continent, and the name Africa to a particular province contained therein, according to Meletius), and in other regions, the prelates there, even after being ordained, keep on living with their wives, and thus cause others a scandal. Hence we are making it our serious business to do everything possible that is calculated to contribute to the common benefit of the Christians who are being pastured and shepherded by us, and to this end we decree that from now on no prelate may live with his wife after he has been ordained.[140] We decree this, not with a view to overthrowing and setting aside so much the common Canon of the Apostles, their c. V, that is to say, which excommunicates any bishop who on the pretext of reverence forcibly separates his wife, as the injunction which St. Paul addresses specially to Titus in saying: "Ordain elders (or presbyters) in every city, as I have appointed thee, if any be blameless, the husband of one wife" (Titus 1:5–6) (in this passage the word "elders" means bishops, according to St. Chrysostom, since a bishop also takes the name of elder, as we have said previously at the beginning of Ap. c. I. This fact is plainly evident also from what the Apostle goes on to say, when he adds "For a bishop must be blameless," etc.): no, I say, we decree this not by way of refuting them, but by way of providing for their salvation, and for the advancement of Christians to a state of greater perfection, and to prevent their causing any accusation against the prelacy. For though prelates may live with their wives in sobriety and continence, yet the common people are scandalized and are inclined to accuse them, supposing the contrary to be the actual result of their living together in such a manner. The divine Apostle commands that whatever we do we must do it for the glory of God, and that we must not become a scandal to Jews and Greeks and Christians. Just as I, says he, try to please all persons by not seeking my own interest, but that of the multitude, that they may be saved, "become ye imitators of me, just as also I am an imitator of Christ." If any of the prelates is living with his wife, let him be deposed. See also Ap. c. V.

Since we have learned that in the church of the Romans it is regarded as tantamount to a canon that ordinands to the diaconry or presbytery must solemnly promise to have no further intercourse with their wives. Continuing, however, in conformity with the ancient canon of apostolic rigorism and orderliness, we desire that henceforward the lawful marriage ties of sacred men become stronger, and we are nowise dissolving their intercourse with their wives, nor depriving them of their mutual relationship and companionship when properly maintained in due season, so that if anyone is found to be worthy to be ordained a Subdeacon, or a Deacon, or a Presbyter, let him nowise be prevented from being elevated to such a rank while cohabiting with a lawful wife. Nor must he be required at the time of ordination to refrain from lawful intercourse with his own wife, lest we be forced to be downright scornful of marriage, which was instituted by God and blessed by His presence, as attested by the unequivocal declaration of the Gospel utterance: "What therefore God hath joined together, let no man put asunder" (Matt. 19:6); and the Apostle's teaching: "Marriage is honorable, and the bed is undefiled" (Heb. 13:4), and: "Art thou bound unto a wife? seek not to be freed" (1 Cor. 7:27). We are cognizant, though, that those who met in Carthage and made provision of decency in the life of ministers declared that Subdeacons and Deacons and Presbyters, busying themselves as they do with the sacred mysteries, according to their rules are obliged to practice temperance in connection with their helpmates, in order that we may likewise keep the injunction handed down through the Apostles, and continued from ancient times in force, well knowing that there is a proper season for everything, and especially for fasting and praying. For those who assist in the ceremonies at the sacrificial altar have to be temperate in all things at the time when they are handling holy things, so that they may be able to gain whatever they ask God for. If, therefore, anyone acting contrary to the Apostolic Canons require any person who is in sacred orders — any Presbyter, we mean, or Deacon, or Subdeacon — to abstain from intercourse and association with his lawful wife, let him be deposed from office. Likewise, if any Presbyter or Deacon expel his own wife on the pretext of reverence, let him be excommunicated; and if he persist, let him be deposed from office.

#### **Interpretation**

What the present Canon decrees is this. Since we have learned that in Rome it is kept as inviolable canon that those who are about to become deacons and presbyters must promise and agree at the time of ordination that after the ordination they will have intercourse with their wives no more, we, following the old Canon of the Holy Apostles, Ap. c. V, that is to say, desire and hereby decree the marriage ties of those in holy orders to remain solid and inseverable, without requiring their separation after ordination from intercourse with their own wives when held at the proper time — when, that is to say, there is no fast, and when they are not engaged in celebrating the divine and sacred mysteries.[141] So that whoever is married with a lawful wife and is worthy to become a Subdeacon, Deacon, or Presbyter, let him become one; and let him not be obliged necessarily to promise that he will separate from his wife — lest as a result of this we be forced to dishonor marriage, sanctioned by the laws laid down by God, and blessed by His presence, at the wedding in Cana, that is to say. For even the Lord's utterance in the Gospel says unequivocally: Let no man sunder those who have been united by God; and the Apostle teaches that marriage is honorable and the marriage bed is undefiled; and again, if you have been tied up with a wife, do not try to separate from her. But just as the Fathers of the Council held in Carthage, in providing for the decency of those in holy orders, decreed that subdeacons, deacons, and presbyters who come in contact with the divine mysteries must practice temperance by abstaining from their helpmates (or consorts), in accordance with their own rules (or definitions) [142] in accordance with c. XXXIII, in order that we may keep likewise ourselves the tradition handed down through the Apostles from antiquity, in accordance with c. III of the same Council (that is to say, both the written traditions and the unwritten traditions, according to Zonaras and Balsamon), so and in like manner do we, who say the same things as these Fathers, decree that the above three ranks of those in holy orders must temperately abstain from their wives in time of fasting and of praying, in accordance with the words of St. Paul. For those who presiding at the sacrificial altar ought to be temperately abstinent from everything at the time they are engaged in the celebration of sacred rites, in order that by means of this abstinence they may obtain from God that which they seeking in general, or indiscriminately, that is to say, according to Zonaras, or for the common interest of the laity (according to c. III, that is to say, of the same Carthaginian Council). So whoever dares, in disregard of the Apostolic Canons, to prevent subdeacons, deacons, and presbyters from lawfully mingling with their wives, let him be deposed from office.[143] It ingeminates word for word Ap. c. V, the Interpretation of which you may read for yourself.

Let the Canon of our holy and God-bearing Fathers be observed also in respect to this, that a Presbyter may not be ordained before he is thirty years old, though the man be thoroughly worthy; but, instead, let him be obliged to wait. For our Lord Jesus Christ was baptized when He was thirty years old, and then He began teaching. Likewise, let no Deacon be ordained before he is twenty-five years old, nor a Deaconess before she is forty years old.

(c. XIX of the 1st; c. XV of the 4th; c. XI of Neocaes.; c. XXI of Car.)

#### **Interpretation**

The present Canon ingeminates word for word the fifteenth of the C. in Neocaesarea. Accordingly, it decrees that no one must be ordained a presbyter until he has reached the age of thirty, even though the candidate for ordination be otherwise quite deserving of holy orders; on the contrary, let him await his time. For even the Lord was baptized in His thirtieth year and began to teach the preachment of the Gospel. ("And Jesus himself began to be about thirty years of age," says Luke, 3:23). Certainly He ought to be imitated by presbyters, who are ordained through the presbytery to act as teachers of the faithful.[144] Likewise neither can anyone be ordained a deacon until he has reached the age of twenty-five. That is exactly what c. XXI of Carthage also says. Nor can a woman become a deaconess until she has reached the age of forty. But may God be lenient in regard to the present-day transgression of these Canons. And even though the transgressors of these Canons are not abashed by the sacred and God-bearing and holy Fathers, let them at any rate be abashed by a mundane layman such as was Emperor Justinian, who in his Novel 123 says: "We do not allow a man to become a presbyter below the age of thirty, nor a deacon below the age of twenty-five, nor a subdeacon below the age of twenty." Read also c. XIX of the 1st, and the Footnote to c. XI of Neocaesarea.

#### **15**

Let no one be ordained a Subdeacon if he is less than twenty years old. If anyone should be ordained in any sacerdotaly whatever without having reached the years decreed, let him be deposed from office.

#### **Interpretation**

As for a subdeacon (says the present Canon), let no one be ordained such when he is less than twenty years of age. If anyone has been ordained in any of the four classes in question, outside the age specified, let him be deposed from office.

#### **Concord**

According to c. XIX of Carthage a young man could be ordained an Anagnost (or Reader) when he reached the age of adolescence, or, more explicitly, the fourteenth year of his life. But according to Novel 123 of Justinian (recorded in Book III of the Basilica, Title I, ch. 28) he had to be eighteen. (For the Novel purporting to ordain him when eight years of age was omitted when the laws were purged, and was not entered in the Basilica; and consequently it fell into desuetude). As for how old one must be in order to be ordained a bishop, see the Interpretation of Ap. c. I. Inasmuch as the civil law bids like to be judged by like, of course both an Anagnost and a Bishop when ordained before the fixed time, are to be deposed from office like the others, in accordance with the present Canon of the Sixth.[145]

#### **16**

Since in the Book of Acts the Apostles instruct us to appoint seven Deacons, the Fathers of the Council held in Neocaesarea have thus clearly asserted in the Canons they promulgated that there must be seven Deacons according to the Canon, even though the city be a quite big one: witness the Book of Acts. In the course of fittingly harmonizing the sense of the Fathers with the Apostolic saying, we discovered that their words in this connection did not pertain to the men serving as ministers to the mysteries, but to those attending to the needs of the table, the text of the Book of Acts being as follows: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Hellenists against the Hebrews, because their widows were being neglected in the daily ministration. Then the twelve called the multitude of the disciples to them and said, We do not like to forsake the word of God to serve tables. Wherefore, brethren, look ye out among you seven men of a good reputation, full of Holy Spirit and of wisdom, whom we may appoint for this task. We will apply ourselves to prayer and to the ministry of the word. And their assertion pleased the whole multitude. And they chose Stephen, a man full of faith and Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Par-menias, and Nicolas an Antiochian proselyte; whom all they set before the Apostles" (Acts 6:1-6). In the course of interpreting this passage, John Chrysostom, the teacher of the Church, dilates thus: "It is to be marveled that the multitude did not split apart in choosing the men! that the Apostles were not frowned upon by them! It is to be wondered what sort of dignity of office they possessed, and what sort of ordination they received. This is something that needs to be learned. Was it the ordination of Deacons? we well might wonder. But then, that is not in the churches. Or was the arrangement one of Presbyters? So far, though there had been no Bishop, but only Apostles. Hence, I opine, it is plain and obvious that neither the name of Deacons nor that of Presbyters is appropriate." Resting upon these words, therefore, we too proclaim that as respects the aforesaid seven Deacons they were not selected to minister to the mysteries, according to what has been said in connection with the previous interpretation of

the teaching, but, on the contrary, that they were selected to serve the common need of the Christians then gathered together; and that they continue to be an example to us, as they actually became, of philanthropy and diligence in regard to the needy.

(c. XV of Neocaesarea.)

### **Interpretation**

This Canon corrects, or rather improves, c. XV of Neocaesarea. The latter decreed that there should be but seven deacons, and not more, even in the largest city, as recorded in the Book of Acts. The Fathers of the present Council, therefore, say that after comparing the interpretation given by the Fathers with the assertions concerning these seven deacons contained in the Acts of the Apostles, they found that these deacons were not ministers (or deacons) of the Mysteries, but of the (dining) tables. For the Acts say: "In those days, because the Christians had multiplied, the believers among the Greeks (or according to others among the Jews who accepted the Old Testament, not as provided by the Hebrew original, but according to the Greek translation of it), because at the daily service (or ministration) of the common dinners then being given their widows who had need of them were being ignored." At the suggestion of the Apostles, therefore, the multitude selected these seven deacons by name, men full of Holy Spirit, and held in good repute by all; and appointed them to serve at table, while the Apostles busied themselves in prayer and the service of teaching. In interpreting these words, after first marveling that that multitude did not split apart on account of such a selection of the deacons, others wanting this man, and others wanting that man, divine Chrysostom goes on to say that those deacons did hold the office of either deacons or presbyters of the Mysteries, since such offices had not yet been created in the Church, owing to the fact that the Church was then in her initial, and infantile, so to speak, stage. Hence these Fathers, in agreement with divine St. Chrysostom, hereby proclaim that these deacons, as we have said, are not deacons of the Mysteries, but of the common need and of the mess tables of the Christians of that time,[146] who became an example to us of philanthropy and care which we ought to exercise in behalf of the poor. Not only did these Fathers not follow the instructions of the Canon of the Council held in Neocaesarea, but even of the Emperors preceding them Justinian appointed a hundred deacons, and Heraclius more than a hundred, in the great church. And in general all churches have the number of deacons and of clergymen apportioned to their requirements.[147]

### **17**

Inasmuch as Clergymen of various churches have abandoned their own churches, in which they were ordained, and have run over to other Bishops, and without the consent of their own Bishop have had themselves enrolled in the others' churches, and as a result of this they came to be insubordinate, we decree that, beginning with the month of January of the last fourth induction, not a single one of all the clergymen, regardless of what rank he happens to be in, has permission, unless furnished by a written dimissory of his own Bishop, to be enrolled in a different church. For, whoever fails to abide by this rule hereafter, but, on the contrary, so far as lies in his power disgraces him who bestowed the ordination on him, let both him and the one who illogically accepted him be deposed from office.

(Ap. cc. XII, XV, XXXII; cc. XV, XVI of the 1st; cc. V, X, XI, XIII, XX, XXIII; c. XV of the 7th; cc. III, VII, VIII, XI of Antioch; cc. XLI, XLII of Laodicea; cc. VII, VIII, XV, XVI, XIX of Sardica; cc. XXXI, LXIII, XCVII, XCVIII, CXVI of Carthage.)

### **Interpretation**

The present Canon does not permit clergymen to leave their churches and go to others without the consent and a dimissory letter of their own bishop, because this results in their becoming insubordinate. So, beginning with month of January, and the fourth indiction last past (for indiction is meant by the word epinemesis, as is evident from c. III of the present Council), which is the same as saying, from now on, whoever dares to do this, and disgrace and scorn the one who ordained, by such an act, let both him and the one who unreasonably took him in be deposed from office. Read also Ap. cc. XII and XV.

### **18**

Clergymen who on the pretext of an incursion of barbarians, or as a result of any other circumstance, have emigrated, whenever their exigency has ceased, or the incursions of barbarians, on account of which they made their departure, are commanded to return to their own churches, and not to stay away from them for a long time without a good excuse. If anyone fails to conduct himself agreeably to the present Canon, let him be excommunicated until he returns to his own church. Let this same rule apply also to the Bishop who is keeping him.

(Ap. c. XV; cc. XV, XVI of the 1st; cc. V, X, XX, XXIII of the 4th; c. XVII of the 6th; c. XV of the 7th; c. III of Antioch; cc. XV, XVI, XIX of Sardica; cc. LXIII, XCVIII of Carthage.)

#### **Interpretation**

Not only does this Canon refuse to let clergymen leave their churches without cause, but not even those who depart from them either on account of an incursion of barbarians, or perhaps on account of heavy debts or taxes, or on account of hunger, or on account of a deadly visit of the plague, or on account of any other circumstance. For it commands that when that cause ceases on account of which they departed, they must return again to their churches. Whoever, on the other hand, fails to comply with this Canon, let him be excommunicated, as well as the bishop who is keeping him in his eparchy (or bishopric), until he goes back where he belongs. See also the Interpretation of Ap. c. XV.

### **19**

We declare that the deans of churches, on every day, but more especially on Sundays, must teach all the Clergy and the laity words of truth out of the Holy Bible, analyzing the meanings and judgments of the truth, and not deviating from the definitions already laid down, or the teaching derived from the God-bearing Fathers; but also, if the discourse be one concerning a passage of Scripture, not to interpret it otherwise than as the luminaries and teachers of the Church in their own written works have presented it; and let them rather content themselves with these discourses than attempt to produce discourses of their own, lest, at times, being resourceless, they overstep the bounds of propriety. For by means of the teaching afforded by the aforesaid Fathers, the laity, being apprised of the important and preferred things, and of the disadvantageous and rejectable, are enabled to adjust their lives for the better, and do not become a prey to the ailment of ignorance, but, by paying due attention to what is taught, they sharpen their wits so as to avoid suffering wrongly, and for fear of impending punishments they work out their own salvation.

(Ap. c. LVI; cc. II, XVI of the 1st; c. XIX of Laodicea; cc. LXXIX, CXXXI, CXXXII, CXXXIII of Carthage; c. X of Peter; c. VI of the Easter.)

#### **Interpretation**

The Canon decrees that the Deans of churches, by which term is meant preeminently the Bishops, but secondarily also the Presbyters, must teach all the Clergy and the laity every day in the week, and especially and above all on Sundays[148] (or even other holidays). For on these days, since Christians are wont to rest from their manual work, they congregate in the churches and listen to the divine words. Consequently those teaching therein afford them additional benefit. But such men must not teach with their own words and thoughts, but with those of divine Scripture, without straying away from the definitions adopted and confirmed by Councils and the dogmas of the faith, or away from the teaching handed down by the God-bearing Fathers. And if at any time they repeat words of the Bible, they are not to explain them in any other way than as the teachers of the Church have explained them in their written works; and they must endeavour more to make headway by teaching the discourses of the divine Fathers than by composing sermons of their own, lest by employing thoughts and conceptions of their own, and being unable sometimes to understand things aright, they fall out of line with what is proper and the truth. For by learning things from this teaching of the doctrines taught by the Fathers, the laity learn what things are of advantage to their souls, and what are disadvantageous, and they accordingly change their mode of living from viciousness to virtuousness, and are freed from the darkness of ignorance. By paying attention, again, to that teaching, and hearing about the chastisements and punishments which bad persons are bound to suffer, for fear of these they abstain from vices and bring about their salvation. Besides this, however, c. XIX of Laodicea says that the Bishop must first give a didache (or “teachment”) in the liturgy. Read also Ap. c. LVIII.

### **20**

Let not any Bishop teach publicly in another city that does not belong to his see. If anyone be caught doing this, let him be deposed from the office of Bishop and perform the functions of a Presbyter.

(Ap. c. XXXV; c. II of the 2nd; c. VIII of the 3rd; cc. XIII, XXII of Antioch; cc. III, XI, XII of Sardica.)

#### **Interpretation**

It is not permissible (says the present Canon) for any bishop to teach openly and publicly in a foreign province, without the consent, that is to say, of the local bishop, since this public teaching would be done to the dishonor of the latter, by making it seem to indicate that he himself is a learned teacher, while the former is one that is unlearned and ignorant. Therefore if

anyone is found to be doing this, let him be removed from the office of bishop, and let him perform only the functions, or sacred duties, of a presbyter. The Canon states definitely that a strange bishop may not teach publicly, because if he merely answers questions asked him in private by certain persons, he is not sinning by doing so. The present Canon does not conflict with c. XXIX of the 4th, on account of what is said in Ap. c. XXXV, which you may read for yourself.

## 21

Those who become responsible for canonical crimes, and on this account are subject to complete and permanent deposition from office, and are thrust into the status of laymen, if with a view to returning they voluntarily forgo the sin on account of which they lapsed from grace, and render themselves utter strangers thereto, let them be tonsured in Clerical guise. But if they fail to do this of their own accord and as a matter of choice, let them grow back the hair of their heads, on the ground that they have preferred the return into the world to the heavenly life.

(Ap. c. XXV; c. IX of the 1st; e. IV of the 6th; c. IX of Neocaesarea; cc. III, XVII, XXXII, L, LXX of Basil.)

### Interpretation

Those in holy orders who have been completely and permanently deposed from office, and have assumed the guise of a layman, and have to stand with the laymen, on account of canonical crimes, such as fornication, say, or adultery, or other such sins, commands the present Canon, if they themselves voluntarily and spontaneously repent, and actually effect complete abstinence from the sin on account of which they lost the grace of holy orders, let them tonsure the hair of their head, or, in other words, let them have a so-called *papaethra* (or “patch”) at the point of the head, which was a guise and token of clerics.[149] But if they fail to repent willingly and spontaneously, they must let the hair of their head grow back like worldlings, in order that the lay guise may so shame them as to bring them sooner or later to a sense of their viciousness and cause them to repent. Read also Ap. c. XXV.

## 22

We command that those men be deposed from office, whether they be Bishops or Clergymen whatsoever, who have been ordained or are being ordained for money, and not in accordance with a test and choice of life.

(Ap. c. XXIX; c. II of the 4th; c. XXIII of the 6th; ec. IV, V, XIX of the 7th; c. XCI of Basil; letters of Gennadius and Tarasius.)

### Interpretation

The present Canon commands that bishops and all other clerics whatsoever that are ordained for giving money, and not for their worthiness and virtuous life; and not only they themselves, but also those who ordained them, are to be deposed from office. See also Ap. c. XXIX. Read, and sigh, my brother, at the violation of such sacred and such momentous Canons; for today that is the manner in which simony is practiced, as though it were a virtue, and not a heresy detested by God, as most saintly Gennadius calls it. If in consulting the abstracts of the sacred Canons anyone should chance to look for the ecclesiastical affairs connected with the present set of conditions, he will find plenty to wonder at and not the slightest similarity to the former conditions to abate his wonder. For all ecclesiastics take orders illegally, and in like manner live and die. On this account the iron collar of slavery is being tightened more and more and keeps getting more painful, yet we remain insensible and break the law more impudently than ever.

## 23

Concerning the rule that no one, whether a Bishop, or a Presbyter, or a Deacon, that imparts of the intemperate Communion shall collect from the partaker coins or any compensation whatsoever in exchange for such communion. For neither is grace bought, nor do we impart the sanctifying influence of the Holy Spirit for money; but, on the contrary, it must be imparted to the worthy without the incentive of knavishness. If, however, any person enrolled in the Clergy should be found to be demanding compensation of any kind of him to whom he imparts of the intemperate Communion, let him be deposed from office, on the ground that he is votary of Simon’s delusion and maleficence.

(Ap. c. XXIX; c. II of the 4th; c. XXII of the 6th; cc. IV, XV, IX of the 7th; c. XCI of Basil; letters of Gennadius and Tarasius.)

### **Interpretation**

The present Canon decrees that no bishop, or presbyter, or deacon[150] shall demand money of those to whom he imparts the divine mysteries, nor shall he ask for any other compensation, even though it should be the very slightest, for the sake of partaking of the divine communion. For the grace of the Mysteries cannot be sold, nor do we impail the sanctification of the Holy Spirit for money, but, on the contrary, we impart it without being bribed to do so, to those who are worthy of it. For it is on this account that the divine Communion is called among the masses the gift (or dorea), because, according to Balsamon, it is imparted without gifts. As for anyone that should do this, let him be deposed from office, as having become an imitator of the delusion and heresy of Simon the Sorcerer, who thought that the grace of the All-holy Spirit could be sold for money.[151] Read also Ap. c. XXIX.

### **24**

Let none of those enrolled in the sacerdotal list, nor any Monks, attend horse races or become involved in pastimes. But if any Clergyman should be invited at a wedding, whenever fraudulent games are introduced, let him rise up and protest, and thereupon let him depart, since the teaching of our Fathers thus commands. In case anyone is caught and found guilty of this, let him either cease or be deposed.

(Ap. cc. XLII, XLIII; cc. LI, LXII, LXVI of the 6th; c. XXII of the 7th; cc. III, LIV of Laodicea; cc. XVII, LXX of Carthage.)

### **Interpretation**

No one in holy orders, nor any monk, according to the present Canon, is permitted to go to those places where men race horses, or to look at and listen to effeminate games. If, on the other hand, any clergyman be invited to a wedding, he may go, but when it comes to playing such deceptive and Satanic games, he must get up at once and depart, just as the Fathers' teaching commands, that is to say, c. LIV of the Council held in Laodicea (though that Canon adds that those in holy orders must not look at other spectacles either that mark weddings and suppers, and that they must depart before the time has even come for the games). As for anyone caught doing this, either he must cease or he must be deposed.[152]

### **25**

In addition to all the others we renew the Canon which prescribes that the rural or district parishes belonging to each church are to remain immutably assigned to the Bishops holding them, and especially in the case of those who managed to hold them for a period of thirty years without resorting to force. But if within thirty years there has been, or should be, any dispute about them, those who claim to have been wronged shall be permitted to bring the matter before the Synod of the province.

(c. XVII of the 4th; c. CXXVIII, CXXIX, CXXX of Carthage.)

### **Interpretation**

The present Canon renews c. XVII of the 4th, which it quotes verbatim, though not all of it, but only a part of it; wherefore see also the Interpretation of it there.

### **26**

As for a Presbyter who has unwittingly entangled himself in an unlawful marriage, let him retain his rights to sitting with his rank, in accordance with what has been prescribed to us as legislation by the sacred Canon, but let him refrain from the rest of functions and activities. For a pardon is sufficient for him; but for him to bless another person when he ought to be looking after his own wounds, is inconsistent: for blessing is the impartation of sanctification. But how can one who lacks this, on account of his lapse as a result of ignorance, impart it to another? Let him therefore bless no one either publicly or privately; neither let him distribute the body of Christ to others, nor perform any other liturgical office. On the contrary, while contenting himself with the presidency, let him persistently weep to others, and to the Lord, to be pardoned for the iniquitous deed which he has unwittingly perpetrated. For it is obvious that any such unlawful marriage must be dissolved, and that the man will have no essential share in the sacred office of which he has been deprived.

(Ap. c. XIX; c. III of the 6th; c. II of Neocaesarea; cc. XXIII, XXVII, LXXVIII of Basil.)

### **Interpretation**

This Canon is the same as the twenty-seventh Canon of St. Basil the Great, which prescribes that that priest who unwittingly marries any female relative of his, must, because of his not knowing about the relationship, be pardoned, and must also retain the honor of sitting with the priests, but must refrain from all other activities of the priesthood. For it is enough that such a person is not subjected to canonical penances, but is pardoned. But for him to bless another person when he himself ought to be trying to heal his own wounds, or, in other words, to be repentant of his unlawful marriage, is not at all becoming. For blessing is an impartation of sanctity. So, inasmuch as such a priest is destitute of that sanctity, how can he give it to another person? Therefore let him neither openly nor secretly pronounce any blessing upon or administer any communion to others, or do anything else of the kind; but, on the contrary, contenting himself as best he may with the honor of occupying the high seat, as we have said, let him set himself to praying, first of all to God, in order to have his unwitting iniquity pardoned, and, as a further recourse, to others, in order that they too may entreat the Lord in his behalf. Up to this point it is the Canon of St. Basil. But the Council adds that he is to enjoy this honor of sitting in the high seat only after he has first annulled that illegitimate marriage on account of which he has been deposed from holy orders. For if he does not annul it, not only will he be deprived of the honor of sitting in the high seat, but he will even be compelled to undergo penances. Read also Ap. c. XIX.

### **27**

Let no one on the Clerical List don inappropriate clothing, either when living in the city or when walking the road; but, on the contrary, let him wear costumes that have already been assigned to the use of those who are enrolled in the Clergy. If anyone should commit such a violation, let him be excommunicated for one week.

(c. XVI of the 7th; cc. XII, XXI of Gangra.)

### **Interpretation[153]**

Clergymen and all who are in Holy Orders ought to be modest and decent even in respect of their outward guise. For God looks into the heart, it is true, but human beings look at the external condition of the body, according to what has been written: "A human being will look at a face, but God at a heart" (Sam. 12:7). Hence from what they can see on the outside they draw inferences as to what is in the heart. That is why the present Canon commands that no clergymen shall wear clothes that are not becoming to his profession; that is, for instance, costly and silk garments, or military uniforms, neither when he is staying in the city nor when he is walking on the road: on the contrary, he must wear the garments that are habitual to clerics — decent, that is to say, and frugal. Should anyone do the contrary, let him be excommunicated for one week.

### **Concord**

It is further to be noted that c. XVI of the 7th imposes penances on those in holy orders who wear splendid garments and fail to correct matters; likewise on those who anoint themselves with perfumes. Though it is true that c. XII of Gangra anathematizes those who criticize persons wearing silk garments with reverence, it does not conflict with the present Canon: 1) because this is speaking specifically of clerics wearing them, whereas that speaks of both clergymen and laymen in general who are wearing them; 2) because this Canon is speaking of those who are wearing garments of an uncouth kind; 3, and lastly) because the same Council is correcting what it asserted in its said c. II by what it asserts in its c. XXI, which says: "We praise frugal and cheap garments, but we detest garments that are ornamented and soft." And if that Council disparages soft garments in regard to worldlings, it disparages them far more when they are worn by clerics. So that not only is that Council not opposed in principle to the present one, but indeed it is in agreement with it and more strict in regard to this matter. But the Lord also says: "Beware of those who want to walk about in costumes" (Luke 20:46). And if the Apostle Peter forbids women, who are by nature a race of beings that love adornment, to wear luxurious garments (1 Peter 3:3); and if Paul forbids the same things to the same creatures (1 Tim. 2:9), do they not still more firmly forbid these things to clergymen? St. Basil the Great, too, wants us to have clothing that is decorous; and in his Homily 11 on the Six Days of Creation he says that if you see anyone clothed in a robe adorned with flowers or flowery figures, and dressed up with silk threads, scorn him outright. And St. Chrysostom, too, in his Homily 12 on the First Epistle to Timothy says: "Seest thou a human being wearing silk garments? Laugh him to scorn." Isidorus Pelousiotes (in his seventy-fourth letter) when commenting on the question, What was the tunic of Christ that was woven from above and unsewed? says: "But who is ignorant of the paltriness of that dress which the poor among the Galileans used to wear, and that indeed with them it used to be a garment woven by some art and with some skill as close as corsets." And at the end he says: "If, then, you desire these garments, imitate the paltry dress of Jesus. For luxuriousness here becomes stupidity there, and not a bright illumination."



Since we have learned that in various churches when grapes are offered at the sacrificial altar, in accordance with a certain custom which has gained prevalence, by affixing them to the bloodless sacrifice of the offering (or oblation), the ministers thus distribute both to the laity, we have seen fit to decree that no one in holy orders shall do this any more; but, on the contrary, for the purpose of vivification, and remission of sins, they shall impart to the laity of the oblation only, regarding the offering of grapes as first fruits offered by way of thanks to the giver of fruits, whereby our bodies, in accordance with the divine definition, is enabled to grow and to be nourished. If, then, any Clergyman does contrary to what has been commanded, let him be deposed.

(Ap. cc. III, IV; cc. XXXII, LVII, XCIX of the 6th; c. XL of Carthage.)

### **Interpretation**

Since in some regions, in accordance with a certain custom, some persons used to offer grapes at the Holy Table, which the priests would combine with the intemperate mysteries and then impart both together to the laity, on this account and for this reason the present Canon from now on and henceforth commands that no priest shall do this,[154] but, on the contrary, he must give the Holy Communion alone to the worthy, for vivification, and for remission of their sins,[155] whereas he blesses the grapes as first fruits of the season with a special prayer and hands them out to the laity, by way of thanking God for giving us such fruits, by means whereof our bodies are nourished and grow. As for anyone that does anything in violation of this Canon, let him be deposed from office. Read also Ap. c. III.

The Canon of the Fathers met in Carthage prescribes that the holy rites of the sacrificial altar, unless performed by men under a fast, are not to be celebrated at all, except on one day of the year on which the Lords Supper is celebrated, perhaps having decided to employ such an economy of the divine Fathers on account of certain pretexts advantageous to the Church in such seasons. Since there is nothing to compel us to abandon rigorism, we decree, pursuant to the traditions of the Apostles and of the Fathers, that the fasting during the Thursday which falls in the last week in Great Lent (or Tesseractoste) must not be omitted, and the whole fast of Great Lent dishonored by being prematurely broken.

(Ap. c. LXIX; c. LXXXIX of the 6th; cc. XLIX, L, LI, LII of Laodicea; cc. XLVIII, LVI of Carthage; c. I of Dionysius; cc. VIII, X of Timothy.)

### **Interpretation**

Just as our Lord Jesus Christ on the evening of the Great Thursday first ate a common supper and thereafter delivered the divine mysteries to the Apostles, in the same manner it may be said that a custom came to prevail in Africa for the people there to eat certain more luscious foods on Great Thursday, according to Zonaras, which served to break the usual course of eating dry things on other days of Great Lent, and thereafter to celebrate and to partake of the divine mysteries. So the present Council, as an improvement over c. XLVIII of Carthage which contained this custom, decrees that perhaps those Fathers employed this economy for some beneficial reasons of benefit to those regions, but inasmuch as we have no reason that would compel us to abandon the strictness of the Canons, we follow the instructions handed down by the Apostles, in their c. LXIX, that is to say, which makes it incumbent upon all to fast throughout Great Lent (both Great Thursday and the entire Great Week are included in the period of Great Lent, as well as during the fasts of the Fathers, that is to say, those in c. L of the Fathers of Laodicea, which decrees that no one shall break the fast of the Thursday in the last week in Great Lent (that is to say, of Great Thursday), and by breaking it dishonor and disparage the fast of the entire Great Lent, but, instead, everyone must fast throughout the period of Great Lent by eating nothing but dry things, including, of course, Great Thursday itself.[156]

### **Concord**

Note, however, that not only this c. XLVIII of Carthage decrees that priests must officiate on an empty stomach (as we say in English, though in Greek the same idea is expressed differently by saying “fastingly”), but c. LVI of the same Council states that this was also confirmed by the Council held in Nicaea. Nevertheless, if anyone is in danger of dying, he must commune even after having eaten, according to c. IX of Nicephorus. When St. Chrysostom was blamed for having administered the communion to some persons after they had eaten, and wrote in his letter to Bishop Kyriakos: “If it is true that I did this, may my name be stricken from the book of bishops. But if they say this to me once, and start quarreling, let them consider St. Paul, who baptized a whole household right after supper. Let them also consider Christ Himself, who gave the Communion to the Apostles right after supper.” Hence it is evident that those who are about to commune have

permission up to midnight to drink water, and thereafter they must not put anything in their mouth until they have communed. Read also Ap. c. LXIX.

### 30

Wishing to do everything for the edification of the Church, we have decided to make concessions to priests in Barbarian churches, so that if they are seeking to circumvent Apostolic Canon V by not expelling their wife, on the pretext of reverence, and to do what is beyond the limits set by it, by coming to a private agreement with their spouses to abstain from intercourse with each other. We decree that these priests shall cohabit with these wives no more, in any manner whatsoever, so as to afford us thereby positive proof that they are carrying out their promise. We make this concession to them, not for any other reason, but because of the pusillanimity of their thought, and the bizarre character of their ideas of morality, and the unsettled state of their mind.

(Ap. c. V; cc. XII, XIII, XLVIII of the 6th; c. IV of Gangra; cc. III, IV, XXXIII of Carthage.)

#### Interpretation

Since those in holy orders who are located in Barbary, Africa, as we have said, in the desire to circumvent, or get round, the legislation embodied in Ap. c. V, which commands that no one in holy orders shall separate his wife on the pretext of reverence, agree with their wives and abstain from carnal intercourse, therefore the present Canon decrees that those who have done this are not to cohabit with their wives any longer in any way: for one thing, in order to show, by this abstention from cohabitation, that they made this promise and agreement not on account of any hypocritical and false reverence, but truly on account of a longing after sobriety and virginity; and for another thing, because continual sight of and association with their wives prompts them to have carnal intercourse with them again. Nevertheless, says this Canon, we have given them this permission, not for any other reason, but simply on account of the pusillanimity of their way of thinking, on account of their wild character, according to Zonaras, or on account of their having a strange notion of what constitutes good order as respecting ecclesiastical morals, according to Balsamon, and because of their lack of firmness of faith (and notice that this same thing which the Council permits in regard to Barbary for these reasons, it does not permit to occur in Rome, on account of the docility of the moral character of the Romans, on account of their ecclesiastical orderliness, etc.; and in spite of the fact that this custom originally came from Rome to Barbary, according to c. IV of Carthage). Read also Ap. c. V, cc. XII and XIII of the 6th.

### 31

As for those Clergymen who hold a liturgy in oratories or prayerhouses or in private residences, or who carry out a baptism therein, without having obtained the consent of the local Bishop to do this, we decree that if any Clergyman fail to guard against doing this, let him be deposed from office.

(Ap. c. XXXI; c. XVIII of the 4th; cc. XXXIV, LIX of the 6th; c. XII, XIII, XIV, XV of the 1st-&-2nd; c. VI of Gangra; c. V of Antioch; c. LVIII of Laodicea; cc. X, LXII of Carthage.)

#### Interpretation

The present Canon does not permit those in holy orders to conduct a liturgy or to baptize inside a room or in the parlor of a private dwelling, or in a house of prayer, or one called an oratory and devoted to prayer, which has not been consecrated in the Orthodox manner, without the permission and consent of the local bishop: because this would amount to a conventicle (or “parasynagogue”) and apostasy; but they may do this with his consent and permission. Anyone who fails to abide by this rule, let him be deposed from office.[157]

#### Concord

This same Canon is iterated verbatim by the 1st-&-2nd Council in its c. XII, and confirmed, and that Council adds that priests who are to officiate in the oratories of private houses must be appointed by a prelate. Anyone that dares to officiate in them without being duly appointed and permitted by a bishop is to be deposed, and laymen who have joined with him in communion are to be excommunicated. Canon LVIII of Laodicea, on the other hand, which says that neither bishops nor priests may conduct sacred services in houses, does not conflict with the present Canon, because it does not specify that sacred rites may not be performed in the oratories of houses, as this Canon says, but only in houses in general, that is to say, more plainly speaking, in ordinary houses, a thing which is prohibited except in case of great necessity.[158] Canon LIX of the present 6th deposes those clergymen who baptize anyone inside the prayerhouse of anyone, and not in the common

church; and it excommunicates laymen who have joined in communion with them.[159] Read also the Interpretation of Ap. c. XXXI.

### 32

Since it has come to our knowledge that in the country of the Armenians those conducting the bloodless sacrifice are wont to offer wine alone at the sacred table, without mixing water with it, on the alleged ground that the teacher of the Church John Chrysostom said in his commentary of the Gospel according to St. Matthew the following: “On what account did He not drink water after He rose, but wine? — another wicked heresy being thus eradicated, roots and all. For since there were some who used water in the Mysteries, He showed both when He delivered the Mysteries and when He rose from the grave, that he set a mere table without mysteries and used wine, derived, he says, from the product of the vine” (Homily 82). But a vine produces wine, not water. Hence they infer that the teacher disallowed the offering of water in the sacred sacrifice (Matt. 26:29). Lest they remain henceforth in ignorance of the facts, we proceed to reveal the father’s meaning Orthodoxically. For, in view of the fact that the wicked heresy of the Aquarians was an old one, wherein they use water alone instead of wine in their own sacrifice,[160] by way of refuting the unlawful doctrine of that particular heresy and showing that they are contravening the Apostolical tradition, this God-bearing man asserted the said words. Since even in the church of his jurisdiction, where he had the pastoral rulership in his hands, he taught that water should be admixed whenever it was requisite to perform the blood sacrifice, pointing out that from the precious flank of our Redeemer and Savior Christ the God there had exuded a mixture of blood and water, which mixture was shed, or poured out, for vivification of all the world and redemption from sins. And in connection with all churches where the spiritual luminaries shone forth, this God-given procedure prevails. For this is also in keeping with the fact that both James the carnal brother of Christ our God, who was the first to be entrusted with the throne of the church of the Jerusalemites, and Basil the Bishop of the Caesareans and one whose renown rapidly spread over the whole inhabited earth, having each of them handed down to us in writing the mystical hierurgy, have given out that the sacred chalice (or cup) is to be filled full of water and wine in the Divine Liturgy. And the devout Fathers assembled in Carthage, too, thus expressly mentioned that in the holy elements nothing more than the body and the blood of the Lord should be offered, just as the Lord Himself taught, that is, bread and wine, mixed with water. If, therefore, any Bishop, or Presbyter, fail to follow the procedure taught by the Apostles, and, mixing water with wine, thus to offer the intemperate sacrifice, let him be deposed from office, on the ground that he has been divulging the mystery imperfectly or deficiently and novating the rites handed down.

### Interpretation

The present Canon corrects the bad custom which came to prevail in the country of the Armenians — that of conducting the liturgy, that is to say, with wine alone, without combining it with water in accordance with the tradition of the Church. Since they adduce in support of such custom evidence resting upon the explanation which John Chrysostom gives to the Gospel according to St. Matthew, and think that that divine Father, by saying there that both before and after His resurrection the Lord used wine, is denying in these words the admixture of water in the Mysteries, therefore, owing to this mistaken view of theirs, these Fathers are making known the true meaning of the saint’s words, which say that because there was an old heresy called that of the Aquarians, who used water alone in the Eucharistic celebration, and not wine, divine Chrysostom, in refuting this heresy, employed these words thus, and not as one accepting that wicked custom of the Aquarians, since the same Chrysostom himself in his divine Liturgy taught the church of Constantinople that in the bloodless sacrifice of the Mysteries water must be mixed with the wine by way of representing the blood and water which emerged from the precious side of the Lord’s body while it was hanging on the cross, for the remission of the sins and the vivification of all the world, according to that Gospel saying that “one of the soldiers with a spear pierced his side, and forthwith came there out blood and water” (John 19:34).[161] But not only St. Chrysostom, but also James the brother of God and first hierarch of Jerusalem,[162] as well as St. Basil the Great in their Liturgies gave directions for the holy chalice to be filled full of wine and water. In addition, the Fathers in Carthage in c. XLIV, which they set forth verbatim, do so too. So if any bishop or priest in the divine service of the hierurgy fails to mix water with the wine, in accordance with the Apostolic tradition, let him be deposed from office. For by failing to do so, he renders the mystery of the divine Eucharist incomplete or imperfect, and upsets what has been handed down. Read also Ap. c. III.

### 33

Since we have learned as a matter of fact that in the country of the Armenians only those who are of hieratical (or priestly) lineage are eligible to the clergy, pursuant to Jewish customs, in an attempt to practice these, and that some of them do not even tonsure their Psalts and Anagnosts when installing them in the divine Temple, we have seen fit to concur in decreeing that from now on those who wish to promote certain persons to the clergy are not allowed to pay any regard to the lineage

of the ordinee. But, on the contrary, after first testing them as to whether they are worthy according to the definitions laid down in the sacred Canons to be enrolled in the clergy, they shall ordain them ecclesiastics, whether they have been born of ancestors who were priests, or not. Nor, furthermore, shall they permit anyone to speak from the pulpit to the laity the divine words, in accordance with the order of enrollment in the clergy, unless such person has something to show in the way of a priestly tonsure and receives the blessing canonically from the proper pastor. If anyone be caught acting contrary to the rules prescribed, let him be excommunicated.

(Ap. c. LXXVII; c. XIV of the 4th; c. XXIII of Laodicea; c. XXII of Carthage.)

#### **Interpretation**

This Canon too corrects those who inhabit the country of the Armenians, who not only made priests only of those who were descended from a priestly line, following the custom of the Jews, who made priests only of those who were descendants of the tribe of Levi, but also appointed psalts and anagnosts in the church with the formality of the bishop's laying his hands on them. Decreeing that henceforth they are not to pay regard to whether the candidate for ordination is or is not descended from a priestly line, but are to test him as to whether he is in truth worthy to become a member of the clergy, the Fathers of this Council further decree that they must not let anyone read on the pulpit the divine words to the laity<sup>[163]</sup> unless he first receives the canonical seal of an anagnost from the prelate. If anyone does anything contrary to these rules, let him be excommunicated.

#### **Concord**

Canon IV of the 7th also prohibits anyone from reading from the pulpit, even though he be a monk, without having received a chirothesy, or imposition of the hands, from the bishop. Canon XXII of Carthage, on the other hand, forbids anagnosts to bow to the laity after reading. Read also Ap. c. LXXVII

### **34**

In view of the fact that the sacerdotal Canon clearly states that as the crime of conspiracy or of faction is utterly forbidden even by civil laws, it is much more fitting still that this be prohibited from occurring in the Church of God, we too are sedulous to insist that if any Clergymen or Monks be found either conspiring together or engaging in factional intrigues or hatching plots against Bishops or fellow Clergymen, they shall forfeit their own rank altogether.

(Ap. c. XXXI; c. XVIII of the 4th; cc. XIII, XIV, XV of the 1st-&-2nd; c. V of Antioch; cc. X, LXII of Carthage.)

#### **Interpretation**

This Canon is the same as c. XVIII of the 4th; and read its Interpretation there, but also see the Interpretation of Ap. c. XXXI.

### **35**

Let none of all the Metropolitans, when a Bishop dies who is under his throne, have any right to remove or to usurp his belongings or those of his church, but let them be under the safe keeping of the Clergy of the church of which the deceased happened to be president until the induction or installation of another Bishop, unless there be no Clergymen left in the same church. For the Metropolitan shall safely keep all such things undiminished and hand all of them over to the Bishop who is to be ordained.

(Ap. c. XL; c. XXII of the 4th; c. XXIV of Antioch; cc. XXX, LXXXIX of Carthage.)

#### **Interpretation**

No Metropolitan, says the present Canon, has any right or permission, when any bishop dies, to plunder and appropriate his belongings or those of his episcopate; but, on the contrary, these are to be held for safe keeping by the clergymen of the episcopate until another bishop has been installed. But if no clergymen have been left in that bishopric, then the Metropolitan shall take charge of them and keep them safe and nothing missing until he can turn them over to the bishop who is going to be ordained. See also Ap. c. XL.

### 36

Renewing the laws made by the one hundred and fifty Holy Fathers who assembled in this God-guarded imperial capital city, and by the six hundred and thirty of those who assembled in Chalcedon, we decree that the throne of Constantinople shall enjoy equal seniorities (or priorities) with the throne of older Rome, and in ecclesiastical matters shall be magnified like the latter, coming second after the latter; after which the throne of the great city of the Alexandrians shall come next, then that of Antioch, and after this the throne of the city of the Jerusalemites.

(Ap. c. XXXIV; c. III of the 2nd; c. XXVIII of the 4th.)

#### Interpretation

The present Canon renews[164] c. III of the 2nd Ecum. C. and c. XXVIII of the 4th, which deal with the privileges of the Bishop of Constantinople, prescribing that he shall enjoy equal and same privileges with the one of Rome, and shall be magnified in ecclesiastical affairs in a similar manner to him, coming second after him only in point of order, while the Bishop of Alexandria is third, the one of Antioch fourth, and the one of Jerusalem fifth, solely in the matter of this order of prenumeration and subnumeration so conceived and so called. Read also the above-mentioned Canons, and c. VI of the First Ecum. C. and the Footnote thereto, in which we speak about the five Patriarchs.

### 37

Since at various times there have been inroads of barbarians, and many cities have as a result become subject to the iniquitous, so that the President of such a city has been unable after ordination to take possession of his own throne and to be installed therein in sacerdotal state, and thus to act and employ himself in accordance with the prevailing custom of bestowing ordinations and to do everything that pertains to a Bishop, we, being determined to safeguard the rights of the priesthood to honor and respect, and being nowise disposed to consent to any curtailment of ecclesiastical rights or to allow the heathen influence to be exercised over those so ordained, and on account of the cause recited above since they are unable to gain possession of their own thrones, we have seen fit to concur in decreeing that no prejudice shall result therefrom to prevent them from bestowing ordinations canonically upon various Clergymen, and from employing the authority of the presidency in accordance with the same definition; and that any and all administration advanced by them shall be sure and duly established. For the definition of economy shall not be restricted or limited by the circumstances of necessity or be circumscribed as touching its rigor.

(Ap. c. XXXVI; c. XVIII of Ancyra; cc. XVII, XVIII of Antioch.)

#### Interpretation

The present Canon decrees that inasmuch as some prelates after being duly ordained have been unable to go to their thrones and eparchies,[165] owing to the fact that their thrones have been captured by incursions of barbarians, for this reason, maintaining the respect and honor due to the prelacy, and being unwilling to let the fact of capture by barbarians become an obstacle to thwart ecclesiastical rights, we decree that those who have been thus ordained, and owing to the occasion and fear of barbarians have been unable to seat themselves upon their thrones, shall not be prejudiced as to their right to perform ordinations of various clergymen within their eparchy, even though they are far away from it (and see the Footnote to c. XVI of Antioch), as the Canons prescribe, and to have the honor and authority of the presidency in accordance with the same definition, or, more plainly speaking, according as their eparchy has been defined to be the first, say, or the second, the third, and so on; and anything they may do by virtue of any prelatical right, or, in other words, as prelates, is to be firm and legal.[166] For although rigor, meaning the theoretical possibility of their going to their thrones and doing such things, has been lessened by the necessity of the time and of barbarians, yet the definition of economy, or more plainly speaking the right to do these things on their same throne even though far away from it, shall not be lessened on that account. Read also Ap. c. XXXVI.

### 38

We too retain the Canon which was laid down by our Fathers and which reads as follows: If any city has been rebuilt by imperial authority, or has been built anew again, pursuant to civil and public formalities, let the order of the ecclesiastical parishes be followed.

(c. XVII of the 4th.) (The present Canon is included in c. XVII of the 4th, and see the Interpretation of it there.)

Seeing that our brother and fellow minister John the president of the island of the Cyprians has departed thence with his laity and has come to the eparchy of the Hellespont, both because of barbarian assaults and because they have been freed from heathen slavery and have become subject to the ruling powers of the most Christian empire, by the providence of the philanthropic (or man-loving) God, and by the hard work of our Christ-loving and pious emperor, we see fit to concur in decreeing that the privileges conferred upon and granted to the throne of the man aforesaid by the God-bearing Fathers who convened in Ephesus long ago shall be preserved without any innovations, so that the new Justinianopolis shall have the right of Constantinople, and the most God-beloved Bishop appointed over it shall preside over all those in the eparchy of the Hellespontians and be ordained by his own bishops, in accordance with the ancient custom. For our God-bearing Fathers have already decided that the customs obtaining in each Church are to be continued, the Bishop of the city of the Cyziceni being subject to the president of the said Justinianopolis, in imitation of the rest of all the Bishops who are under the said most God-beloved president John, by whom, if the need arises, the Bishop of the same city of the Cyziceni shall be ordained.

(Ap. c. XXXIV; cc. VI, XII of the 1st; cc. II, III, VIII of the 2nd; c. XXVIII of the 4th; c. XXXVI of the 6th; c. IX of Antioch.)

### Interpretation

In the time of Emperor Justinian II the Archbishop of Cyprus John departed from his eparchy (or province) together with his laity and came to the eparchy of the Hellespont (the Hellespont, according to Balsamon, is the eastern territory extending from Abydos, or, in other words the eastern Castron from the outside, to Thrace; but according to Chrysanthus the strait extending from Tenedos to Callipolis, or Gallipoli), as much on account of incursions of the barbarians as because of the fact that he was freed from their captivity, by the providence of God and through the diligence of the Emperor, and became a subject of the Roman Empire. For this reason the present Canon decrees that the privileges conferred upon the Bishop of Cyprus by c. VIII of the 3rd Council shall be preserved entire, and that this new city of Justinianopolis is to enjoy the right of Constantinople (that is to say, the right to be like her autocephalous, or, just as the Asian, the Pontic, and the Thracian provinces became subject to the Bishop of Constantinople, as we have said in c. XXVIII of the 4th, so and in like manner is the Hellespontian province, or eparchy, subject to Cyprus); and its Archbishop is to be ordained by his own bishops, in accordance with the ancient custom. So that the Metropolitan of the city of Cyzicus shall be subject to him, just as are also all the bishops in Cyprus, and whenever there is need he shall be ordained by him.[167] Read also c. VIII of the Third Council.

Since it is very conducive to salvation for one to become closely attached to God by retiring from the turmoil of life, we must not welcome without examination those who unseasonably choose the solitary (or monastic) life, but must observe the definition handed down to us by the Fathers even in these matters, so as to make it incumbent upon us to welcome the confession (or promise, as we say in English) of a life in accordance with God then, when it is already certain and has been done with consent and judgment, after the completion of the reason. Therefore let anyone who is about to submit to the monastic yoke and who is not less than ten years old, the test for this resting with the president, if he deems the time to be more advantageous for growth as preparation for entrance into and continuance in the solitary life. For even though St. Basil the Great in his sacred Canons welcomes the girl who voluntarily offers herself to God and embraces virginity when passing through her seventeenth year, and makes it a law for her to be enrolled in the battalion of Virgins, yet, even so, following the example with respect to widows and deaconesses closely we have allowed those choosing the solitary life the said time proportionately. For in the divine Apostle it is written: "Let not a widow be taken into the number under sixty years old if she has been the wife of one husband" (1 Tim. 5:9). The sacred Canons, on the other hand, give instructions to the effect that a deaconess can be ordained only when she is at least forty years old, the Church having by the grace of God become mightier and advancing forward, and the tendency of the faithful to keep the divine commandments having become firmly fixed and secure, after exquisitely perceiving which fact quite recently we have seen fit to decree the blessing of grace upon the one about to undertake the struggle of living in accordance with God, impressing it precisely like a seal quickly and hence seeking to prevent him from lingering too long, and urging him forward into the arena, or rather indeed we might say impelling him to the choice and state of what is good.

(c. XIX of the 1st; c. XV of the 4th; c. XIV of the 6th; cc. VI, LI, CXXXV of Carthage; cc. XVIII, XXIV of Basil.)

### **Interpretation**

Those who wish to become monks or nuns ought not, according to the present Canon, to be accepted without examination, and at an unseasonable or improper time and in defiance of the definition prescribed by the divine Fathers (and especially St. Basil the Great), but only then ought the confession and promise they make to God to be accepted as reliable and representative of their state of mind, when the judgment of their reasoning faculty has reached its maturity,[168] as Basil the Great asserts in his c. XVIII and especially in his Definition 15 in extenso. So, in sum, let the one who is about to become a monk be not less than ten years old; but, nevertheless, let it be in the power of the bishop to try him out and to increase the number of years for him (in proportion, that is to say, to his natural knowledge) if he deems it more to the person's interest. For although Basil the Great specifies in his aforesaid Canon that a virgin girl over sixteen or seventeen years may be admitted to the battalion of virgins, we nevertheless, following the example of the widows and deaconesses, have reduced the sixteen or seventeen years of St. Basil to ten years, because the Apostle prescribes that a widow may be admitted to the Church if she is not less than sixty years old, while the Fathers of the 4th say that a woman may be ordained a deaconess when she is forty years old, in their c. XV,[169] seeing the Church of God to be advancing with the grace of God, and the constancy shown by Christians in the keeping of the divine commandments. Giving these facts due thought, we have decreed this Canon, engraving in the tender soul of the one about to commence the spiritual struggles of monks, as a seal, the blessing of divine grace, and bracing him by means of this Canon, not to neglect the business of virtue for a long time, but rather to choose the good portion so much the sooner. But c. VI of Carthage says also that virgins ought to be consecrated to God by only the bishop; and c. LI of the same Council says that they ought to be provided for by him also, or, in his absence, by the presbyter.

### **41**

Those wishing to depart from cities or villages where they are living in cloisters, and to look after themselves alone by themselves, must first enter a Monastery, and become duly accustomed to anchoretic conduct, and to submit for three years straight to the Prior of the Monastery in fear of God, and to fulfill obedience fittingly in all respects; and thus while confessing a predilection for such a life, they may embrace this with all their heart, and the fact must appear and be verified by test of trial by the local president. It is wishable, though, that they may spend another year staying outside by waiting with fortitude in the cloister so that their aim may come to light more clearly. For they shall afford such clear evidence that they are not hunting empty glory, i.e., are not in pursuit of vainglory, but are striving after this quietude for the sake of what is really good itself. When such a long time has been completed, those who persist in the same preference shall be shut up and it shall no longer be possible for them to leave this solitary confinement when they want to, except and unless it be for the common advantage and benefit, or some other necessity forcing them towards death, and they are being drawn towards this alternative, and thus, with the blessing of the local Bishop. But apart from the said pretexts, in case they should attempt to make an exit from their resorts (or dungeons), the first formality is that they must be duly imprisoned in the said cloister against their will, and must be forced to fast again and again, and to submit to other hardships, so as to be made well aware of the fact that "No one who, after putting his hand to the plow, looks back, is fit for the Kingdom of Heaven" (Luke 9:62.)

### **Interpretation**

It is a great and bold stroke for one to depart mundane life right at the very start and be shut up inside of cloisters, and from one extravagation to jump over to another extravagation — from the turbulent sea, I mean, of life into the untoward and difficult sea of quietude. For this reason these Fathers in the present Canon decree that those who wish to do this must go to a monastery, and after showing obedience to the prior in every respect for three years, they must be examined by the bishop and confess that of their own accord and with all their heart they are yearning for such a departure. Afterwards, following this, they are to quietly rest themselves and remain quiet for a year outside of the cloister, in order to furnish still more convincing evidence that it was not out of vainglory, but out of a desire for the good of quietude that they have been longing for this kind of life. And if after all these steps they stand solidly on the same conclusion and eagerness, then they are to be shut up and are no longer to have permission to get out when they wish, except only if this be for the common benefit of the people and on account of a danger of dying. Nevertheless even then they are to come out with the blessing and permission of the local bishop. But if without having any such reasons as these they should try to get out, they are to be forcibly shut up again in their said cloister, and be penanced (or "canonized") canonically both with fastings and with other kinds of hardships and harsh treatment in order to be taught that, as the Lord said, whoever puts his hand to the plow, or, in other words, whoever commences a career in accordance with God's way and afterward goes back to a worldly life, cannot succeed in traveling straight to the Kingdom of Heaven.

As touching so-called hermits, who dressed in black and with a growth of hair on their head go about the cities and associate with laymen and women, and insult their own profession, we decree, if they choose to tonsure their hair and adopt the habit (or garb) of other Monks, that they be installed in a Monastery and be enrolled with their brethren there. But if they do not prefer to do so, they must be driven out of the cities altogether and be forced to dwell in deserts, from which they formed the name they have applied to themselves.

#### **Interpretation**

Because of the fact that of old many deceivers of the people calling themselves hermits, wearing black and growing hair on their head, roamed round cities, mixing with men and women, and discrediting their monastic profession, the present Canon decrees that if such men are willing to cut off their hair, like the rest of monks who live in monasteries,[170] and to be settled down in a monastery, well and good; but if they are unwilling, let them be driven out of the cities entirely, and let them go and dwell in the deserts, from which they falsely, and not truly and truthfully, came to call themselves “hermits.” (Note of Translator. — This word hermit in English has somehow or other acquired an initial h which does not belong to it. It is derived from the Greek word for desert eremia, whence the Greek word in question is eremites, meaning “(a monk) inhabiting the desert or wilderness.”)

It is permissible for a Christian to choose the ascetic mode of life and abandoning the turbulent whirl of ordinary life to enter a Monastery, and to take a tonsure in accordance with monkish habit, even though he should have been found guilty of any offense whatsoever. For our Savior God said: “Him that cometh to me I will in no wise cast out” (John 6:37). As therefore monachal life represents to us a state of repentance as though engraved upon a pillar, we join in sympathizing with anyone that genuinely adopts it, and no manner of means shall prevent him from accomplishing his aim.

(c. II of the 1st-&-2nd; c. XXVII of John the Faster.)

#### **Interpretation**

It would seem that some persons who wished to lead a monastic life were being prevented from doing so by others, perhaps because of sins they had committed. Hence the present Canon decrees that every Christian (who is under his own control, that is to say, and not under the authority of another person; and see Ap. c. LXXXII) is permitted to renounce and abjure the world, and to go to a monastery and get tonsured,[171] even though he may have committed the greatest sin, seeing that the Lord said, “I won’t chase away anyone that comes to me.” So, then, inasmuch as the life of monks is a picture of repentance, just as a pillar is a picture of what is engraved upon it, therefore and on this account we too are pleased to congratulate those persons who prefer it, and no cause (of any sin, that is to say, and not of any allegiance to authority) shall prevent such persons from carrying out their avowed aim. Canon XXV of Nicephorus, too, says that if anyone who is ill asks for the monachal habit, it must be given to him at once without postponing the time, or procrastinating, and that the grace must not be withheld from it on any account. Both Balsamon and Symeon of Thessalonica say this same thing too. Without an “old man,” however, at hand to welcome into admission and submission, no monk ought to be solemnized, according to c. II of the 1st-&-2nd.

Any Monk that is found guilty of the act of fornication, or of accepting a woman for the purpose of matrimony and with a view to living with her (as his wife), shall be compelled to suffer the penalty of undergoing the penances prescribed by the Canons.

(c. XVI of the 4th; c. XIX of Ancyra; cc. VI, XVIII, XIX, XX, LX of Basil.)

#### **Interpretation**

If any monk be proved to have committed fornication, or if he marries, he is to be penanced as a fornicator, i.e., for seven years, in accordance with the Canons; the unlawful marriage being first dissolved. That is what the present Canon decrees. As for the Canons it refers to, these are c. XIX of Basil. Read also c. XVI of the 4th.[172]



Since we have learned that in some convents (or nunneries) the women about to be deemed worthy of that sacred habit, first dress themselves up in fine style with silken and all sorts of fancy costumes, and, what is more, worn in worldly fashion and ornamented with gold and precious stones, and show themselves off before those who are inducting them, and that while they are approaching the altar they take off all these materials, and that thereupon and without further ado the blessing of the habit is pronounced upon them and they are clothed in the black garment; we decree that henceforth this shall no longer be done. For it is not pious or meritorious for any woman that has already of her own free will and preference renounced every pleasure of delightfulness of life and has embraced the career modeled after God, and has confirmed this with undeviating strict vows, and thus has come to the Monastery, once more in remembrance to pass through this repetition of that perishable and flowing world whereof she has already committed herself to forgetfulness. As a result thereof she is rendered doubtful, and her soul is agitated, like as though billows were surging over it, and turning it this way and that, so that after all they do not even shed a tear, be it only once in a while, nor do they exhibit any contrition in their heart through their body. But even if a tear do for an instant, as is but natural, well up and leap out, it is less on account of any disposition in favor of the ascetic struggle than for their having abandoned the world and the things in the world, and rather with a thought to having others see it.

(c. CXXXV of Carthage.)

#### **Interpretation**

The present Canon prohibits women from adorning themselves in attractive costumes and silk dresses when they are about to become nuns, and with jewelry of gold and gems, and while thus adorned to approach the holy Bema of the church in a convent (or nunnery) for nuns, and there to take off all these vain ornaments and at once put on the black garments of nuns, and receive the blessing of the habit. For it is not becoming in a woman who of her own free will has previously rejected every pleasure of life and has fallen in love with a career modeled after God, and with firm vows has confirmed this choice of hers, and has gone to the monastery thus on a solid basis, to recollect again such ornaments of those things which she previously had scorned and forgotten.[173] And not only this, but also for her soul to be agitated as a result of these ornaments and because worldly imaginations rise up against her like billows, so as not to let her shed even a tear as she is being tonsured and show thereby that contrition which ought to be in her heart. But even if she should let one little tear drop from the corner of her eye, it is perhaps just to make onlookers think that she shed it not so much because of her having been deemed worthy of the angelic habit, as because she has forsaken the world and all that is in the world.

As touching women who prefer the ascetic life and are enrolled in a convent, in general let them not step outside of it, but if they are compelled to do so by any inexorable (or “indispensable”) necessity, let them do so with the blessing and permission of the abbess. Even then let them not go out all alone by themselves, but let them be accompanied by some presbyteresses and mother-superiors in the convent provided with a warrant from the Prioress. They must not be permitted to sleep outside of the building at all. But men who are leading the solitary life (of monasticism) may themselves step out, when there is urgent need of their doing so, only with the blessing of the one in charge of the monastery. So that those who violate the rule which we have now made, whether they be men or women, must be subjected to suitable penances.

(c. XLVII of the 6th.)

#### **Interpretation**

These Fathers do not want nuns to go away from their convents at all. But if any unavoidable and urgent need arise that compels them to do so, let them fare forth with the blessing and permission of the Abbess; even then, however, not alone, but with other women who are much older both in point of age and in point of prudence. For them to sleep at night outside of their convents is utterly forbidden them in any case whatsoever. But monks, too, when similarly compelled by some urgent and unavoidable need, may go out from their monasteries only with the blessing of the Prior. All those who do otherwise are to be reprimanded with suitable penances, which the Prior or Prioress is acquainted with, whether the delinquents be men or women.

#### **Concord**

St. Basil the Great also commands (in his Epitome of Definitions, Def. 120) that a monk go to no place without permission of the prior. As for any monk that should go away from the monastery without a blessing, he says for him to be deprived of communion (Penance 1); but not even for the sake of visiting their relatives may monks depart from their brethren, and live

an unwitnessed life (in extenso Def. 32). The second ordinance of Title I of the Novels in proceeding forward makes it a law that even with the foresight and diligent care of the bishop neither monks nor nuns ought to go away from their monastery or convent, respectively, and roam about town, but only through the medium of *menytæ* and *apoctisiarii* make any replies that are necessary, while they themselves stay inside their monasteries (in Photius, Title XI, ch. 4).

#### 47

Let neither any woman sleep in the men's quarters in a Monastery, nor any man in the women's quarters of a Convent. For the faithful believers must be remote from any offensiveness of scandal, and must regulate their own life to be seemly and accordant to the Lord. If anyone do this, whether he be a clergyman or a layman, let him be excommunicated.

(cc. XVIII, XX, XXII of the 7th.)

#### Interpretation

This Canon decrees that neither may any woman in general sleep at night in the monastery of monks, nor may any man in general sleep at a convent mutually with any of the nuns there. For Christians in general must not cause any others any scandal or suspicion, but must pass their life in a seemly manner and in a manner agreeable to the Lord. But much more ought monks to guard themselves against committing this impropriety. As for women sleeping in a monastery of monks, and conversely for men to sleep in a convent of nuns, this should cause them to be scandalized themselves because of its kindling the innate fire of desire both in the men and in the women; and it should scandalize others too still worse because of its inducing them to entertain improper suspicions about them. As for anyone that does this, he is to be excommunicated, no matter whether he be a clergyman or a layman.

#### 48

As touching any woman who is the wife of a man who is being elevated to the presidency of an Episcopate, and who by mutual agreement gets divorced from her own husband in advance after his ordination to the Episcopate, let her enter a Convent that is in a location far removed from the home city of the Bishop, and let her be taken care of by the Bishop. But if she also appears to be worthy, let her also be elevated to the office of Deaconess.

#### Interpretation

The present Canon commands that any woman who is the wife of a man who is about to become a bishop must first divorce by common consent of both her and him. And after he has been duly ordained, she must enter a convent (or monastery) that is far away from his eparchy, or province, by which expression it is implied that she is to become a nun in some remote convent,[174] but is to be provided with the necessities of life by him (if, that is to say, she is needy). The Canon commanded this to be done, in order that they might not from seeing each other be led to recollect their former conduct and association in life, and consequently be burned up with a desire for carnal love. But if the wife, however, is worthy, she may be made a deaconess. Read also Ap. c. V, and c. XII of the 6th, and the second Footnote to c. XL of the same 6th. From this Canon Blastaris rightly infers that neither ought the wife of deceased priests marry a second time.

#### 49

Renewing this sacred Canon too, we decree that Monasteries that have once been consecrated and established in accordance with the consent and approval of a Bishop shall remain Monasteries unto perpetuity, and the property that belongs to them shall be kept safe in the Monastery, and that they can no longer become worldly resorts, nor be let out by anybody whatever to any worldly tenants whatever. Though this has been done up till now, we nevertheless decree that it shall not be continued in any way whatever. Those who attempt to do this hereafter shall be subject to the penances provided by the Canons.

(c. XXIV of the 4th; c. XIII of the 7th.)

#### Interpretation

The present Canon renews c. XXIV of the 4th, which it repeats verbatim, and see the Interpretation there. All it adds thereto is this, that neither shall monasteries be let out by anybody (whether a clergyman or a layman or a monk, that is to say) to worldly men,[175] to manage them, that is to say; and though this has been the practice hitherto, from now on, however, and hereafter it must not be done.

**50**

From now on nobody, whether a clergyman or a layman, is permitted to gamble (or to play dice). In case anyone be caught doing this, if he be a clergyman, let him be deposed from office, but if he be a layman, let him be excommunicated.

(Ap. cc. XLII, XLIII.)

**Interpretation**

These Fathers forbid everybody to gamble, or, in other words, to play dice, or cards, or draughts, or any other such games, no matter whether he be a clergyman or a layman. Anyone that should play these games after publication of this Canon, if he be a clergyman, shall be deposed from office, but if he be a layman, he shall be excommunicated. See also Ap. c. XLII.

**51**

The holy and ecumenical Council universally prohibits so-called pantomimes and their theatrical exhibitions; afterwards, in keeping with this, also the spectacles of wild-animal fury and of hunters' prowess, and the execution of dances on the stage. If anyone flouts the present Canon, and gives himself over to any of the things herein prohibited, in case he is a clergyman, let him be deposed from office; but in case he is a layman, let him be excommunicated.

(cc. XXIV, LXII, LXVI of the 6th; cc. XVII, LXX of Carthage.)

**Interpretation**

With a vengeance the present Canon prohibits the doings of so-called pantomimes, some of whom were Arabs mimicking gestures, while others were Armenians, at other times slaves, sometimes even slapping each other's face, and moving the spectators to uncontrollable laughter. What is here called "spectacles of wild-animal fury and of hunters' prowess" as translated into English (though but two words in Greek, meaning, approximately, "hunting scenes" — translated, however, as above in order to bring out the implications more clearly) are the spectacles[176] beheld when one sees wild beasts, such as, for instance, lion, say, or bears, or other savage animals, fighting, either among themselves, or with human beings who have been condemned to death. For it is a piece of great inhumanity and barbarity to look at such bloodshed and laugh at it. But in addition to these spectacles, the Canon also forbids dances and indecent wriggles performed whether by men or by women on the stage. The stage was a tent within which they used to engage in all kinds of theatrical presentations and pretenses, or where someone would stand up and display examples of skillful acting, according to Title XIII of Photius, ch. 21, and hence they are called actors who at times pretend that they are masters or lords, and at other times that they are slaves or servants. As for anyone that flouts the present Canon and gives himself to watching such displays, if he be a clergyman, let him be deposed from office, but if he be a layman, let him be excommunicated. Read also c. XXIV of the same 6th.

**52**

On all the days of the holy Lent devoted to fasting, with the exception of Saturday and Sunday and the days of the holy Annunciation, let the sacred liturgy of the presanctified be celebrated.

(Ap. c. LXIX; cc. XLIX:LI of Laodicea).

**Interpretation**

The days of holy Lent are days of mourning and of contrition and of penitence. But for a perfect sacrifice to be offered to God, and indeed in the commemorations of saints, is deemed by the majority of people to be a matter of heyday, and of joy, and of festivity. That is why they are wont to indulge in merry-making during this period. For this reason the present Canon commands that on the other days of Lent there shall be a celebration of the liturgy of the presanctified,[177] which is the same as saying the second offering of the finished and offered sacrifice, whereas on Saturdays and Sundays, as more hilarious days and not devoted to fasting, likewise also on Annunciation Day, as being the commencement of our salvation and the exordium, and consequently as a feast day and festival, it allows a perfect sacrifice and liturgy to be celebrated.

**Concord**

Canon XLIX of Laodicea is in agreement with the present Canon in decreeing that bread is not to be offered during Lent, or, in other words, a perfect liturgy, but only on Saturday and Sunday. Furthermore, c. LI of the same prohibits the celebration of commemorations and birthdays of martyrs on fasting days in Lent, but allows it only on the Saturdays and Sundays

therein. Balsamon, in his Interpretation of c. LI of this C. of Laodicea, and, above all, Blastaris, in ch. 5, stich. 300, say that not even memorials for the sleeping are to be held on the other days in Lent, the sole exception being Saturday,[178] just as the rituals conformably prescribe. See also Ap. c. LXIX.

### 53

Since familiarity with respect to the spirit is superior to the association of bodies, while, on the other hand, we have learned that some persons, after becoming sponsors to children subjected to the formalities of a holy and salvatory baptism, have entered into a marriage contract with the widowed mothers of those children, we decree that henceforth nothing of the kind shall be done. If any persons be detected doing this hereafter, first and foremost let such persons desist from such unlawful state of matrimony, and afterwards let them be compelled to undergo the penances prescribed to be suffered by those guilty of fornication.

#### Interpretation

The present Canon forbids anybody to take to wife the mother of his goddaughter who has become a widow and whose child he has stood sponsor for at holy baptism, since this relationship based upon the spirit, whereby the godfather and the spiritually related mother of the child he has sponsored become spiritually brother and sister, is superior (superior, however, not in respect of quantity and rank; for blood relationship holds as an obstacle only to the third degree of rank — but in respect of quality and familiarity: and see in the section concerning marriage contract, ch. 8). As for any persons that may dare to do this, they are first of all to be divorced from this unlawful wedding, and next they are to be canonized (i.e., canonically punished) as fornicators on account of that unlawful marriage. This same provision, however, which the Canon makes in regard to sponsorship, ought to apply likewise to adoption solemnized by sacred rites and prayers, according to the twenty-fourth Novel of Leo the Wise.

### 54

In view of the fact Holy Scripture clearly teaches us that which is embodied in the following passage, to wit: “Thou shall not intrude upon any relative of thy flesh to expose his private parts” (Lev. 18:6), God-bearing Basil merely enumerated some of the forbidden marriages in his Canons relating thereto, passing over most of them in silence, and pointing out to us on both hands that which is of benefit. For after eschewing the multitude of obscene appellations, as though to avoid defiling his discourse with the words, he dealt with the filth in general terms, in which he pointed out concisely the marriages that are unlawful. But inasmuch as such silence and inability to discern what marriages are prohibited as illicit led nature to get confused, we have concurred in seeing fit to present the facts concerning this matter more nakedly. Accordingly, we decree that henceforth anyone who enters into matrimonial relationship with his own (female) cousin; or any father and his son who likewise take a mother and her daughter, or two sisters; or a mother and her daughter likewise take two brothers; or two brothers take two sisters — shall incur a seven years’ canon (or penance), after they have canceled the unlawful marriage contract.

#### Interpretation

Since the divine Scripture clearly teaches us by telling us, “O man, thou shalt not take in marriage any carnal relative of thine,” in reference to this saying St. Basil the Great in his c. LXXVI enumerated some marriages forbidden in his Canons (as, for instance, in his c. LXXVI that of a man taking his sister-in-law to wife; in his c. LXXVIII, that of one who takes two sisters; and others in other cc.), but passed over the most in silence, on the ground of their being too shameful to mention, in order to avoid defiling his discourse with the names of them, but concisely alluded to all unlawful marriages by the general designation of them as filth (but as for what the Council says that Basil said, Basil asserts that Scripture has said it — which is to say, divine St. Paul, who said: “But fornication and all (other) filth, let it not even be named among you,” etc. (Eph. 5:3). As a result of this silence men’s nature was confused by consanguinity, and for this reason we define these matters more clearly in the present Canon by decreeing that from this time forth whoever takes to wife his (female) cousin, or any father and his son if they take to wife a mother and her daughter, or two sisters, or if two brothers take a mother and her daughter, or two sisters — all these persons must first be separated from this unlawful marriage contract, and afterwards be canonized (i.e., penanced) seven years. St. Basil, however, in his c. LXVIII decrees generally that marriage within forbidden degrees of relationship is to be canonized with the penalty of adulterers, i.e., 15 years. See also in the teaching concerning marriage contracts.

Since we have learned that those in the city of the Romans during the holy fast of Lent are fasting on the Saturdays thereof, contrary to the ecclesiastical practice handed down, it has seemed best to the holy Council for the Church of the Romans to hold rigorously the Canon saying: “If any Clergyman be found fasting on Sunday, or on Saturday, with the exception of one only let him be deposed from office. If, however, a layman, let him be excommunicated.”

#### **Interpretation**

By the present Canon this Council forbids the old Romans to fast (either by abstaining entirely from food of all kinds, that is to say, or by eating only dry food in the ninth hour) on the Saturdays of holy Lent (for on these the consumption of wine, oil, and shellfish is allowed), and decrees that c. LXIV of the Holy Apostles must be kept rigorously in Rome too, iterating it verbatim — read the Interpretation of it.[179]

Likewise we have learned that in the country of the Armenians and in other regions on the Saturdays and on the Sundays of holy Lent some persons eat eggs and cheese. It has therefore seemed best to decree also this, that the Church of God throughout the inhabited earth, carefully following a single procedure, shall carry out fasting, and abstain, precisely as from every kind of thing sacrificed, so and especially from eggs and cheese, which are fruit and produce from which we have to abstain. As for those who fail to observe this rule, if they are Clergymen, let them be deposed from office; but if they are laymen, let them be excommunicated.

#### **Interpretation**

It would seem that the Christians living in Armenia, being told that the Apostolic Canon forbids one from fasting on Saturday and Sunday, and not understanding it aright, were wont to eat eggs and cheese on the Saturdays and Sundays of Lent. Hence this Council in the present Canon decrees that the entire Church of Christ, which is spread over the whole inhabited face of the earth, must follow one and the same procedure and fast on these days (by consuming on these days only wine, oil, and shellfish),[180] and just as it abstains during Lent from animals that are sacrificed, so must it also abstain from cheese and eggs, which are fruit and produce of such animals.[181] As for those who fail to keep this rule, if they are clergymen, let them be deposed from office, but if they are laymen, let them be excommunicated. Read also Ap. cc. LXIV and LXIX.

That honey and milk must not be offered at the Altars.

(Ap. c. III.)

#### **Interpretation**

The present Canon decrees that milk and honey must not be offered in the holy Bema on the holy Table, in agreement with Ap. c. III; see the Interpretation of the latter. This Canon, however, improves and corrects c. LXIV of Carthage, which decrees that such are to be offered, in accordance with some local custom.

Let no one ranked among Laymen administer the divine Mysteries to himself, when a Bishop, or a Presbyter, or a Deacon is present. Let anyone that dares to do any such thing be excommunicated for a week on the ground that he is doing contrary to what has been ordered. Thus will he be instructively persuaded “not to think contrary to what he ought to think” (Rom. 12:3).

#### **Interpretation**

For a layman himself to partake of the divine Mysteries by himself, i.e., by helping himself thereto, without there being any need of doing so (when a Bishop, or Presbyter, or Deacon, that is to say, is not present, according to Zonaras), is a work of presumption, and whoever does it is usurping unlawfully the office of the priesthood. For this is the function of priests, not of laymen. So for this reason the present Canon excommunicates from the Church for a week anyone that dares to do this, in order to teach him not to think in excess of what he ought to think according to the Apostle.[182]

Let no Baptism be performed for anyone that is in an oratory within a house at the time; but let those who are going to be deemed worthy of the intemperate illumination come to the catholic churches and there enjoy this gift. If, however, anyone be caught not keeping what has been laid down by us as rules, if he should be a Clergyman, let him be deposed from office; but if he should be a layman, let him be excommunicated.

#### **Interpretation**

The present Canon commands that no baptism is to be carried out in an oratory contained in a private house, but only in catholic, and consequently enthroned, churches. As for anyone that fails to keep this rule, if he is a clergyman, let him be deposed from office; but if he is a layman, the one who concerned in such a baptism, let him be excommunicated. See also Ap. c. XXXI.[183]

In view of the fact that the Apostle loudly proclaims that “he that cleaves to the Lord is one spirit” (1 Cor. 6:17), it is obvious also that he that makes himself intimate with the adversary becomes one with him by association. As touching, therefore, those who pretend to be possessed with demons, and who with their vileness of manners are wont to sham the habits of those persons, it has seemed best to penalize them by all means and to subject them to such hardships and pains as those who are really possessed with demons would be deservedly subjected to for the purpose of ridding them of the demon’s energy.

#### **Interpretation**

Some persons, because of the vileness of their frame of mind and with an eye to making a profit, were wont to pretend that they were possessed with a demon, and to go through the gesticulations of persons under the control of demons and make irregular motions by pretense while going about the cities and causing people a disturbance and making a theatrical show of themselves. Hence the present Canon commands that such persons be penalized by all means and be subjected to such great hardships and pains as would be inflicted upon persons really possessed with demons in order to free them from the demon accompanying them, with which these men too who feign themselves to be under the control of demons have become familiar and have become one with them, just as he that cleaves to the Lord and becomes intimate with the Lord becomes one spirit with Him, as St. Paul says. Balsamon states that such persons at various times were actually chained and shut up in prisons by many Patriarchs and Bishops. See also Ap. c. LXXIX.

Those who consult soothsayers or so-called “hecantontarchs” of other such fortune-tellers in the hope of learning from them whatever may be revealed to them, in accordance with what the Fathers had formerly decided in regard to them, let them incur the canon of six years. The same penalty ought to be inflicted also upon those who lead bears after them, or other such animals, for the purpose of sport and harm of the more simple-minded, and who tell the fortune, and fate, and genealogy, and other such things to the populace, in accordance with the rigmarole of delusion. As for those who are called cloud-chasers and enchanters and amuletics and soothsayers, if they persist in these professions, and refuse to change their occupation and to eschew these ruinous practices and Greek “rackets,” we decree that they be thrown out of the Church altogether, in conformity with what the sacred Canons also prescribe. “For what communion hath light with darkness?” as the Apostle says; “or what agreement hath a temple of God with idols? Or what portion hath a believer with an infidel? And what concord hath Christ with Belial?” (II Cor. 6:15–16).

#### **Interpretation**

Christians must not affect any of those wicked things which the Greeks used to affect — divination, that is to say, and charms, and other similar things. On this account the present Canon decrees that those Christians shall be compelled to abstain from the Mysteries for six years who consult soothsayers,[184] and men calling themselves hecantontarchs,[185] and others of the kind, with a view to learning from them whatever occult things they wish (in order to find money or other things they have lost, for instance), just as previous Fathers have canonically penalized them. It also in like manner with the above canonizes for six years also those who drag bears[186] or other such animals along with them for sport and harm of simple-minded persons; and also those who tell fortunes of men and what they are to get in the future and that they were born on a lucky or unlucky day and other such delusive sayings. It likewise canonizes also those persons who were called “cloud-chasers,”[187] and “enchanters,”[188] and “amuletics” [189] and soothsayers. Accordingly, all of them are to receive this canon if they repent and abandon such ruinous, devilish, and Greek “rackets.” If, however, they persist in this

wickedness and delusion, and do not give it up, they are to be driven away from the Church of Christ altogether and are to be excluded from the society of Christians, just as the divine Canons prescribe. For what communion has light with darkness? or what union has the temple of God with the altar of idols? what portion has a believer with an unbeliever? or what concord has Christ with the Devil, as St. Paul says? But we must note that the penalty provided by the present Canon is provided for laymen only, as much for those who perform such diabolical works and magic as we have enumerated above, as for those who consult them. For any clergymen and persons in holy orders that should do such things would surely be deposed from office, according to Balsamon and Zonaras,[190] without fail.

### **Concord**

As regarding persons engaged in divination and following Greek customs, and bringing wizards[191] to their homes in order to discover the bewitchments certain persons may have cast a spell upon them, the Fathers of the Council in Ancyra canonize them five years in their c. XXIV, while Basil the Great makes it six in his c. LXXXIII, which this Council followed mentioning as previous Fathers both him and those in Ancyra. Canon XXXVI of Laodicea expressly throws out of the Church those who wear amulets, and prohibits clergymen and priests from becoming wizards, or enchanterers,[192] or mathematicians,[193] or astrologers, and from making amulets. It is mainly this Canon that the Council is referring to in saying “in conformity with what the sacred Canons also prescribe, but perhaps it is referring also to the ones following. For c. III of Nyssa decrees that those who go to fascinators and soothsayers must be well questioned, and if it turn out that they became small-souled (or pusillanimous) as a result of being forced by any unendurable necessity and were deluded by such men, they are to be more leniently dealt with (or canonized), just as are those who have been induced by tortures to deny Christ. But if it be as a result of their having flouted the faith of Christ and of their having failed to believe that Christ is a God and well able to free them from every ill plight and calamity, they are to be canonized like those who have voluntarily denied Christ, which is the same as saying, that they are not to commune throughout the duration of their lifetime, unless at last they separate from the Church, and pray only by themselves alone, as the same Gregory of Nyssa in his c. II plainly states this. But also c. VII of Basil also in dealing likewise with those Christians who have sacrificed to idols and have consequently been separated from the Church of Christians, penalizes sorcerers.[194] The same Basil, on the other hand, in his c. LXV canonizes as willing murderers those who declaim about the fascination and sorcery which they have practiced, and also those who give themselves to soothsayers in his c. LXXII.

### **62**

We wish once for all to extirpate from the life of the faithful the so-called (festival of) the calends, or kalends, and the so-called Vota, and the so-called Brumalia, and the public festival celebrated on the first day of March. Furthermore, the public dances of women, which are calculated to wreak great harm and injury. Furthermore we dismiss also the dances and ritualistic ceremonies performed by men or women in the name of what are falsely called gods among Greeks, after an old custom which is alien to the life of Christians, at the same time decreeing that no man shall put on any feminine costume, nor shall a woman put on any that befits men. But neither shall anybody put on comic, or satyric, or tragic masks; neither shall anybody shout the name of abominable Dionysus while engaged in squeezing grapes in the wine-presses; nor, when pouring the wine into the casks shall they provoke laughter by a show of ignorance or of vanity, by producing the effects of demoniacal delusion. As for those who from now on attempt to carry out any of the aforesaid improprieties, while well aware of what they are doing, if they should be clergymen, we command that they be deposed from office; but if laymen, that they be excommunicated.

### **Interpretation**

The calends (also spelled kalends) were the first days of every month, on which the Greeks were accustomed to celebrate in order as they hoped to pass the whole month merrily.[195] The Vota and Brumalia, on the other hand, were Greek festivals. The Vota, referring to grazing and sheep, were celebrated in honor of the god Pan, who was supposed by the Greeks to be the patron of sheep and other animals. The Brumalia were celebrated in honor of Dionysus; for the epithet of Dionysus among the Greeks of the north was Bromius, derived from bromos, a Greek word signifying a peal as of thunder. By the Romans he was called Brumalius, and his festival Brumalia, in the plural, which is the equivalent of Dionysia, as the Greeks called it. So the present Canon commands that such festivals, but especially the public one celebrated on the first day of March, for the pretended purpose of securing good weather in spring, be eliminated altogether from the public and private life of Christians. Nor must public dances in general of women be held, nor festivals and dances by men or women in honor of the name of the pseudo gods of the Greeks. It decrees in addition that neither must men wear women's clothing, nor women men's clothing. But neither must they disguise themselves with false faces and masks that are comic, or, in other words, calculated to provoke laughter, or tragic, or calculated to provoke laments and tears, or satyric, or, in other words peculiar, to Satyrs and Bacchi, who in honor of Dionysus were wont to dance ecstatically and as if demon-possessed.[196]

And that no one should invoke, or call upon, the name of despicable Dionysus (who was supposed to be the giver and patron of wine) when treading the grapes in the winepresses, nor laugh and guffaw when the new wine is being transferred to the pitharia, as these are called in modern Greek, being a kind of earthen casks. So whoever from now on, after becoming fully aware of these prohibitions, shall attempt to do any of the aforesaid things which are demonish and Greekish, if he is a clergyman, let him be deposed from office but if he is a layman, let him be excommunicated.

### **Concord**

Note also that in Deuteronomy (ch. xxii, v. 5) God prohibits a woman from wearing men's clothing, and a man from wearing women's clothing: "a woman shall not wear the apparel of a man, neither shall a man put on a woman's garment; for all who do so are an abomination unto the Lord thy God." The Council held in Gangra does not even allow a woman to wear masculine attire for the sake of supposed exercise. For it anathematizes any woman doing so, c. XIII. Read also c. XXIV of the present Council.

### **63**

With regard to the falsely compiled martyr-lists fabricated by the enemies of the truth, as if with an intention to dishonor the Martyrs of Christ and to lead those paying attention to it into disbelief, we command that it must not be read publicly even in the churches, but that these things must be consigned to fire. As for those who accept them and recognize them as veridical, or those who bestow any attention upon them as true, we anathematize such persons.

### **Interpretation**

Infidels and enemies of the truth, wishing to bring accusations against Christians' records, composed, it would seem, certain ludicrous and grotesque utterances and deeds with the allegation that the Martyrs of Christ said and did those things, in order that the Martyrs might incur insults as a consequence thereof, and the Orthodox faith be laughed to scorn. Hence the present Canon commands that no such fictitious lists be read publicly in churches, but instead that they be burned up. Those, on the other hand, who accept them as true are anathematized.[197] See also Ap. c. LX.

### **64**

That a layman must not publicly make a speech or teach, thus investing himself with the dignity of a teacher, but, instead, must submit to the ordinance handed down by the Lord, and to open his ear wide to them who have received the grace of teaching ability, and to be taught by them the divine facts thoroughly. For in the one Church God created different members, according to the utterance of the Apostle, in interpreting which St. Gregory the Theologian clearly presents the right procedure in these matters by saying:[198] "Let us have respect for this procedure, brethren, and let us observe it. First, let one man be a listener, as the hearing recipient; another, the tongue; another, a hand; another, something else; let one man teach, and let another man learn; and after short periods, as touching one who learns in a state of obedience, and one who leads the chorus in hilarity, and one who renders service in cheerfulness and willingness, let us not all be a tongue, heeding the most apt saying: "Let us not all be Apostles; let us not all be Prophets; let us not all be Interpreters" (1 Cor. 12:29), and after somewhat: "Why are you making out that you are a shepherd, when you are a sheep? Why are you becoming a head, when you happen to be a foot? Why are you attempting to be a general, when you are placed in the ranks of (ordinary) soldiers? And from another quarter Wisdom bids: "Be not hasty in words; vie not with a rich man when thou art indigent" (Prov. 23:4); nor seek to be wiser than the wise. If anyone be caught disobeying the present Canon, let him be excommunicated for forty days.

### **Interpretation**

The present Canon prohibits any layman from teaching openly and in church as a teacher; instead he should rather himself be taught by those who have received the gracious gift of teaching. For, just as there are various members belonging to one and the same body, as St. Paul says, so and in like manner there are various persons in the one Church, in the order in which placed each of them. Hence in interpreting this saying of the Apostle's (in his Homily concerning due order in discussions) he says that one person in the Church must be an ear, another a tongue, another a hand, and another some other member; and neither must all of them be a tongue, or, in other words, teachers, nor must all of them be Apostles, nor all of them Prophets. So, O man, being a sheep, why are you trying to make yourself out to be a shepherd? Being a foot, why are you trying to be a head? Being a soldier, why are you undertaking to be a general? or a leader of soldiers? Solomon, too, says: "Be not glib of speech and ready to say things; nor, when poor, quarrel with the rich; nor seek to become wiser than the wise, or more learned than the learned." If anyone does things in violation of this Canon, let him be excommunicated for forty days. But if any layman chance to be experienced in discourse and modest in manner, he is not prohibited from



answering and teaching in private those asking questions, as Zonaras states, and ch. 32 of Book VIII of the Apostolic Injunctions declare. For they shall be, it says, all taught of God: in which manner Apollos spoke, and taught the facts about the Lord, and in spite of the fact that he only knew the baptism of the Lord (Acts 28:25), and Aquilas and Priscilla, who taught the same Apollos the way of God more exactly (ibid.).

#### 65

We command that henceforth the bonfires lit by some persons on the occasion of the New Moon in front of their own workshops or houses, and over which some persons even leap, in accordance with an ancient custom, it is babled, shall be abolished and done away with. Whoever, therefore, who does any such thing, if he be a Clergyman, let him be deposed from office; but if he be a layman, let him be excommunicated. For it is written in the Fourth Book of Kings: “And Manasseh built an altar to the whole host of heaven, in the two courts of the Lord’s house, and passed his children through fire, and consulted augurs, and appointed ventriloquists, and multiplied seers, and he wrought much wickedness in the sight of the Lord, to provoke him to wrath” (II Kings 23:4–6).

#### Interpretation

Since, and in imitation of the Greeks and heathen, some Christians used to light a bonfire in front of their workshops and houses, over which bonfire they would leap and pass over it and above it, this Council deposes any clergymen that do such a thing, while, in the same connection, it excommunicates laymen guilty of the same offense. Wishing to show that if such Greek customs when observed by the imperfect Jews sufficed to provoke God to indignation and wrath, how much more they provoke Him when observed by us Christians who are perfect and disciples of the Gospel! It says that King Manasseh built an altar, implying that he offered sacrifices to the host and force of heaven, to the stars, that is to say (and especially to the moon; just as is written in Jeremiah: “to burn incense unto the queen of heaven, and to pour out libations unto her” — unto the moon, that is to say) within the two courts of the temple, and he passed his children through the fire, and consulted augurs,[199] and was wont to divine future events by auspication,[200] and appointed many ventriloquists and seers.[201] And he perpetrated wickedness in the eyes of the Lord and provoked His wrath. Note, too, that the expression “he passed his children through fire” is taken by the Council here to mean that Manasseh made his children hop over or through the fire, whereas Cyril of Alexandria, in his Commentary of Isaiah, interpreted it to mean that he made a burnt-offering of his children in the fire as a sacrifice to the demons.

#### 66

The faithful are required to spend the time in a state of leisure without fail in the holy churches from the holy days of resurrected Christ our God to New Sunday in psalms and hymns, and in spiritual songs called odes, while taking cheer in Christ and celebrating, and paying close attention to the reading of the divine Scriptures, and delighting themselves to their heart’s content in the Holy Mysteries. For thus shall we be jointly resurrected and jointly exalted with Christ. Therefore during the days in question let no horse races or other popular spectacle be held at all.

#### Interpretation

Inasmuch as all of Novation week is reckoned as a single day devoted to the name of the Lord, therefore does the present Canon decree that all Christians during this week ought to remain in the churches, taking cheer and celebrating the Resurrection of the Lord with psalms and hymns and spiritual songs, paying attention to the words of the divine Scriptures and partaking of the divine Mysteries. For in this sort of way we shall be resurrected and exalted jointly together with Christ.[202] Hence on these days horse racing must not be indulged in, nor must any other popular spectacle, disorderly game, that is to say, or dances, or wrestling matches, and any other such amusement. See also Ap. c. IX and c. XXIV of this 6th.

#### 67

Divine Scripture has commanded us to “abstain from blood, and strangled flesh, and fornication” (Gen. 9:3–4; Lev. ch. 17 and 18:13; Acts 15:28–29). We therefore suitably penance those who on account of their dainty stomach eat the blood of any animal after they have rendered it eatable by some art. If, therefore, anyone from now on should attempt to eat the blood of any animal, in any way whatsoever, if he be a clergyman, let him be deposed from office; but if he be a layman let him be excommunicated.

### **Interpretation**

The present Canon commands that no Christian eat the blood of any animal, no matter in what manner or by what art it may have been prepared, and even though it be mixed with other foods, whether these be “suntzukia” or any other things. For the divine Scripture of the Old Testament, and especially that of the New expressly commanded Christians to abstain from blood, from strangled meats, and from fornication (and from things sacrificed to idols). If a clergyman should eat this, let him be deposed from office; but if a layman do so, let him be excommunicated. Read also Ap. c. LXIII.

### **68**

As regards the fact that it is not permissible for anyone to destroy, or to cut up, or to turn over to book stores or to so-called druggists, or anyone else whatsoever for destruction any of all the books of the Old and New Testaments, or of our holy and eminent Preachers and Teachers, unless it be completely useless because of having been damaged by bookworms or water or in some other way. Anyone caught doing such a thing from now on, let him be excommunicated for a year. Likewise anyone buying such books, unless he keeps them for his own use and benefit, nor should he give them away to others to keep, but who attempts to destroy them, let him be excommunicated.

### **Interpretation**

It is not permissible, says the present Canon, for anyone to destroy or to cut up[203] books of the Old and New Testaments, and of the eminent teachers, or, in other words, of those who have been approved and accepted after tests (for many books have been written, but have been rejected and disapproved); nor must he give these away to book stores, or to persons who extinguish or otherwise destroy books, or to those selling drugs and perfumes, or to anyone else to destroy or make away with them — except only if they have been entirely eaten up by worms, or have rotted and have become illegible from having become too old to be read.[204] As for anyone who might do such a thing, let him be excommunicated for a year. Likewise let him be excommunicated who buys such books, not in order to benefit himself by reading them, nor in order to give them to anyone else to have the benefit of them, but in order to spoil them or to destroy them.

### **69**

Let it not be permitted to anyone among all the laity to enter within the sacred altar, with the exception that the Imperial power and authority is in no way or manner excluded therefrom whenever it wishes to offer gifts to the Creator, in accordance with a certain most ancient tradition.

### **Interpretation**

The holy Bema is consecrated to those in holy orders. For this reason the present Canon prohibits every layman from entering it, except only that person who is the Emperor or King; and he is excepted not as a layman, but as having power and authority and as one anointed of the Lord, who has been permitted to enter it, in accordance with a most ancient tradition, whenever he wishes to offer gifts to God his Creator, and to partake of the Holy Mysteries.[205]

### **Concord**

That explains why c. XLIV of Laodicea forbids women to enter the sanctuary of the sacrificial altar. Canon I, however, of Patriarch Nicholas allows those monks to enter the Holy Bema who are not guilty of any transgression reflecting upon the modesty of the monastic habit, in order to light the candles or wax tapers. But even St. Nicephorus, in his c. XV, says that nuns ought to enter the Holy Bema for the purpose of lighting the lights and setting things in order and sweeping it. If, however, a person is not a monk but only a novice, he cannot go into the Holy Bema, according to what Balsamon says in his interpretation of c. I of Nicholas, q.v.

### **70**

Let it not be permissible for women to talk during Holy Mass, but in accordance with the words of Paul the Apostle, “let your women remain silent. For it has not been permitted them to talk, but to obey, as the law directs. If they wish to learn anything, let them ask their husbands at home.”

“As in all churches of the saints,” says Paul the Apostle, “in the churches let your women remain silent. For it has not been permitted them to talk but to obey, as the law directs. If they wish to learn anything, let them ask their husbands at home” (1 Cor. 14:33–35.)

“Let the women learn quietly with all subjection. But I suffer not a woman to teach, nor to exercise authority over a man, but to be quiet. For Adam was formed first, and then Eve. And Adam was not deceived, but the woman having been deceived became at fault. But she shall be saved through child-bearing, if they abide in faith and love and sanctity with sobriety” (1 Tim. 2:11–15).

### **Interpretation**

According to the words of this Canon and according to the words of St. Paul, women are prohibited from teaching either in holy temples (churches) or outside thereof, for St. Paul does not mean by “church” the temple itself, but a “congregation of people” anywhere; and still more are they prohibited from chanting either in a choir of their own or along with men.

“For it is a shame for women to talk in church” (1 Cor. 14:35). This means that women should keep silent in church, and out of church wherever there is a congregation of people. The fact that the word talk is used here, and not the word speak, controverts and overthrows the allegation put forward by some persons that only teaching is forbidden to women but not chanting; for talk includes any sort of vocal utterance, and not merely articulate speech. In fact, women are not allowed to let their voice be heard at all within the sacred temple of the church. They may, of course, sing and chant in their hearts praises and blessings to God, but not with their lips.

Before God formed Eve, He said: “It is not good that man should be alone; let us make for him a helper meet for him” (Gen. 2:18). This means that woman was created, not to rule man, but to help him and to be ruled by him. Woman is a teacher of every virtue by word and deed within her own province at home; but she is not allowed even to speak or sing within the sacred precincts of the church. Woman’s job is to bear children and rear them in the belief and love of God, to uphold the sanctity and sobriety of marriage, and to shun adultery as a thing that is odious to God. By so doing she will be saved, and not otherwise; by leaving this path and failing in these duties, she invites perdition.

“If anyone think himself a prophet or a spiritual agent, let him acknowledge that what I write unto you are commandments of the Lord. But if anyone is ignorant, let him be ignorant” (1 Cor. 14:37–38). A true prophet or teacher or spiritual agent has the spirit of Christ and does not disagree with Christ’s Apostle; he easily discerns and believes that St. Paul’s commandments are commandments of Christ. Whoever, on the other hand, does not discern and believe this, yet thinks that he is a prophet or a spiritual agent, is merely deluding himself; he is a false prophet lacking the spirit of Christ.

Teaching and chanting are inconsistent with the nature and destiny of a Christian woman, just as are the priesthood and the bishopric. Eve, the woman formed by God, was the first to teach Adam once, in Paradise, and she ruined everything; that is why women are forbidden to talk in churches. The greatest adornment of women is silence. Let their example be Mary, the New Woman and Child of God, who alone has the honor of having had her speech recorded in history and handed down in the ninth ode of the Church; this refers to her speech and that of Elizabeth. Therefore let Christian women emulate her. The ancient idolaters had priestesses to officiate at the altars and in the temples of idols, in which demons were worshiped; and hence it is that deluded heretics derived this impious custom of theirs of letting women teach and sing and govern in their churches. Shall we Orthodox Christians imitate them? By no means!

It is recorded in the Ecclesiastical History of Eusebius (Book 7, ch. 30) that a council of bishops met in Antioch in the third century after Christ from various cities for the purpose of trying Paul the bishop of Samosat, who was rather a sophist and magician than a bishop and who, in addition to other heresies, had introduced a choir of women into the church of Antioch. That council addressed a letter to bishops Dionysius of Rome and Maximus of Alexandria containing the following phrases: “Having suppressed the psalms to our Lord Jesus Christ on the pretext that they are modern psalms and the writings of modern men, who is preparing women to chant to himself in the midst of the church on the great day of Easter whom one would shudder merely to listen to.”

Women were never permitted to teach or to chant in the church along with the sacred cantors or in a choir of their own. Female choirs are an unexampled innovation involving many perils and capable of leading to many scandals, for woman’s voice is more attractive and more pathetic than man’s. The appearance of women in the church choir constitutes a stumbling block; for the eyes and ears of the congregation are at once turned to them, and, becoming intoxicated with the sight and sound of the highstrung melodramatic voices of women, they are languorously effeminated in mind and rendered incapable of enjoying the modest and contrite songs of the Church; thus the church choir gradually becomes transformed into a theatrical chorus!

Canon LXXV of the Sixth Ecumenical Synod decrees the following with reference to church choirs: "It is our wish that those who come to church to chant should neither employ disorderly yelling and strain their natural voices to scream, nor recite anything inappropriate and not suited to a church, but that they should offer such psalmodes with great care contrition to God, who listens and looks on in secret." "The children of Israel shall be reverent," saith the sacred saying (Lev. 15:31).

The holy liturgy and sacred hymnody presented in church has the purpose of offering prayers to propitiate God for our sins. Whoever prays and supplicates should be of humble and contrite mind; yelling indicates rudeness and irreverence of mind. But voices and faces of female choirs and the psalmody of European quartets represent a theatrical mind rather than a modest ecclesiastical mind. What is it that is unsuited to the church? Effeminate songs (melodies) and trills (which means the same thing as the warbles of old) and an excessive variety of tones that inclines to whorish songs, Zonaras, an interpreter of the Canons, says.

The children of Israel after Christ are the pious Christians, who should be imbued with fear of God and reverence while within the church. God is not pleased with variety of melodies and voices, but with contrition and repentance of the heart. This is easily understood when we remember that man is pleased to listen to melodies and to look at pretty faces, whereas God looks into man's soul in the depths of the heart and delights in its reverence, which is manifested by humbleness of behavior.[206]

## 71

Those being taught the civil laws (i.e., civil law) must not resort to the Greek customs, nor moreover must they appear upon the theater stage, or engage in so-called cylistrae, or garb themselves in robes not in common use, either at the time they are commencing their course of study, or at the time they are finishing it, or, to speak more generally, at any time in the midst of their education. From now on if anyone dare to do so, let him be excommunicated.

### Interpretation

Just as the more foolish of the learned men among the Athenians used to fight with their adversaries, as St. Gregory the Theologian writes in the epitaph of St. Basil the Great, and block up the cities and streets, and to do other such things usual to the young sophists, in like manner were Christians who were being taught civil law wont to adopt these Greek customs, and would let themselves be judged on the stage as to who was the best of them in argumentation, and would engage in what were called cylistrae,[207] or would don clothes out of the ordinary. The present Canon prohibits them from doing any of those things either at the commencement or in the midst or at the end of their law course. Anyone doing such things thereafter is to be excommunicated.

## 72

Let no Orthodox man be allowed to contract a marriage with a heretical woman, nor moreover let any Orthodox woman be married to a heretical man. But if it should be discovered that any such thing is done by any one of the Christians, no matter who, let the marriage be deemed void, and let the lawless marriage tie be dissolved. For it is not right to mix things immiscible, nor to let a wolf get tangled up with a sheep, and the lot of sinners get tangled up with the portion of Christ. If, therefore, anyone violates the rules we have made let him be excommunicated. But in case persons who happen to be still in the state of unbelief (i.e., infidels) and to be not yet admitted to the fold of the Orthodox have joined themselves to each other by lawful marriage, then and in that event, the one of them having chosen the good start by running to the light of truth, while the other, on the contrary, has been held down by the bond of delusion for having failed to welcome the choice of gazing at the divine rays (whether it be that an infidel woman has looked with favor upon a man who is a believer, or vice versa an infidel man upon a woman who is a believer), let them not be separated, in accordance with the divine Apostle: "For the infidel husband is sanctified by the wife, and the infidel wife by the husband" (1 Cor. 7:14).

(c. XIV of the 4th.)

### Interpretation

The present Canon declares that it is not permissible for an Orthodox man to marry a heretical woman, or for an Orthodox woman to get married to a heretical man. But if anyone should do this, the marriage is to be void, and this unlawful matrimonial tie is to be sundered. For no wolf should ever be united with a sheep, and the lot of sinners and heretics with the portion of Christ and of Orthodox Christians. Whoever transgresses the present Canon, let him be excommunicated. [208] If, however, both parties were married while infidels in infidelity and community of religion, but afterwards one party

believed in Christ, while the other remained in the darkness of infidelity, though the infidel party is still pleased to cohabit with the believing party, let the couple not be separated, as St. Paul says, and indeed even St. Basil's c. IX. For one thing, because the infidel husband becomes sanctified by living with his believing wife, or the infidel wife by living with her believing husband. And for another thing, because perhaps as a result of such cohabitation the other party may be led to piety. "For what knowest thou, O wife, whether thou shalt save thy husband?" demands the same St. Paul, "or how knowest thou, O husband, whether thou shalt save thy wife?" (1 Cor. 7:16). See also c. XIV of the 4th.

### 73

Seeing that the vivifying Cross has shown us the way to Salvation, we ought to make every endeavour to render the honor deserved to that which has been the means whereby we have been saved from the old lapse. Hence both in mind and in word and in sentiment paying it adoration, we by all means command that imprints of the Cross on the ground made by some persons be erased, lest the symbol signifying the trophy of victory to us be desecrated by being trodden upon by people walking over the ground. We therefore decree that henceforth those who make the sign or imprint of the Cross upon the ground shall be excommunicated.

#### Interpretation

By virtue of the vivifying Cross we have been saved[209] and have been freed from the bondage of sin. Hence (says the present Canon) we ought to make endeavour to render due honor and adoration to it, both with the mind, by remembering how many good things we have gained through it; and with words by telling these things to others and thanking Christ who was crucified upon it; and with feeling by kissing and honoring it wherever we see it. But inasmuch as certain simple-minded people mark the figure of this precious Cross everywhere, so far even as upon the ground of the earth, under the pretext of supposed reverence and in order to pay more honor to it, on this account the Council commands that wherever the figure of the Cross be found printed upon the ground it shall be erased and spoiled in order to prevent its being trodden underfoot and consequently dishonored by people walking upon the victorious trophy of our salvation.[210] As for all those who hereafter make the figure of the Cross upon the ground, let them be excommunicated.

### 74

That so-called agapae, or love-feasts, must not be held at the Lord's suppers, or at the churches, and that one is not to eat them inside of a house, or to lay a table with accubita (or couches). As for those who dare to do this, let them either cease or be excommunicated.

#### Interpretation

The present Canon is word for word the same as c. XXVIII of Laodicea, which prohibits Christian people from holding agapae, or so-called love-feasts (i.e., banquets held as a token of love, and designed to lead the banqueters to love and union), on the occasion of the Lord's suppers, or, as we may say, in the churches. Nor must they provide soft and high couches thereat, which it calls "accubita," using a Latin word derived from the verb *accumbo*, which means in Latin to lean or recline upon, and thus to sit at table; for Christians were wont to sit on these when eating.[211] As for any persons that might dare to do this, they must either cease or be excommunicated. We must first note that Balsamon opines that by "Lord's suppers" the Canon means here any place dedicated to the Lord, including, that is to say, both the Narthex and the Pronaos, reserving the word "church" for the Temple itself. Hence the particle "or" is not to be taken as explanatory, as Zonaras asserts, but as disjunctive: so that, according to him, one must not eat, not only in churches, but not even in the Narthex of churches.

#### Concord

Likewise c. XLIX of Carthage prohibits bishops, clerics, and laymen from holding banquets except when some passing guests have to be entertained. Note that though the Canons forbid the holding of agapae, or love-feasts, they do not forbid their being held at common houses. Hence c. XXVII of the same Council of Laodicea commands that those in holy orders and laymen shall not take any portions of meals away with them as tidbits when they are invited to such love-feasts. Canon XI of Gangra anathematizes those who scorn those who hold such love-feasts (outside of the church, that is to say) and invite the brethren to assemble in honor of the Lord, and those who make light of the affair by refusing to attend them. Canon LXXVI of the present 6th excommunicates those who sell wine and food stuffs or other merchandise within the sacred precincts. But, besides this, c. XCVII of the same deposes clerics and excommunicates laymen who bring any domestic animal into a sacred temple, except as a result of some great necessity. See also the Footnote to c. LXXXIII of this same 6th.

We wish those who attend church for the purpose of chanting neither to employ disorderly cries and to force nature to cry out aloud, nor to foist in anything that is not becoming and proper to a church; but, on the contrary, to offer such psalmodies with much attentiveness and con-triteness to God, who sees directly into everything that is hidden from our sight. “For the sons of Israel shall be reverent” (Lev. 15:30), the sacred word has taught us.

### **Interpretation**

The chanting, or psalmody, that is done in churches is in the nature of begging God to be appeased for our sins. Whoever begs and prayerfully supplicates must have a humble and contrite manner; but to cry out manifests a manner that is audacious and irreverent. On this account the present Canon commands that those who chant in the churches refrain from forcing their nature to yell, but also from saying anything else that is unsuitable for the church. But what are the things that are unsuitable for the church? The expositor Zonaras replies that they are womanish members and warblings (which is the same as saying trills, and an excessive variation or modulation in melodies which inclines towards the songs sung by harlots). The present Canon, therefore, commands that all these things be eliminated from the Church, and that those chant therein shall offer their psalmodies with great care to God, who looks into the hidden recesses of the heart, i.e., into the psalmody and prayer that are framed mentally in the heart rather than uttered in external cries. For the sacred word of Leviticus teaches us sons of Israel to be reverent to God.[212]

### **Concord**

David the prophet, too, says, “chant ye understandingly” (Ps. 47:7). In expounding this text St. Basil the Great (Epitomized Definitions, No. 279) says: “Understanding the words of the Holy Scripture is like the quality of meals which the mouth eats; since, according to Job (12:11), ‘The throat tastes foods, but the mind discerns words.’ So if anyone’s soul discerns the power of every word just as the sense of taste discerns the quality of every food, he is fulfilling that commandment of David’s.” St. Basil himself adds (Epitomized Definitions, No. 281) that whoever does not go to chant in church eagerly should either be corrected or be ousted. If there are enough psalms available — many, I mean — the same saint (Epitomized Def., No. 307) says that they should practice chanting in rotation, once a week, that is to say. Canon XV of Laodicea, on the other hand, commands that no one else must chant in church but canonical chanters, or psalms, and parchment-chanting chanters, or psalms, or, in other words, except those who chant with a membranous or other paper chant. In addition, c. XXIII of the same Council says that psalms are not to wear an oration when they are chanting. Between the chants there ought to be reading (or praying) too, according to c. XVII of the same Council. [213]

That within the sacred precincts no tavern or showcase for the display of perfumes[214] or of other kinds of merchandise must be set up; for the respectability of the Church must be preserved, seeing that our Savior and God, instructing us by His conduct while living in the flesh, bade us not to make His Father’s house a house of merchandise (John 2:16). He even poured out the coins of the money-changers, and drove them all out of the temple who were making it a market place. If, therefore, anybody be caught in doing what is here prohibited, let him be excommunicated.

### **Interpretation**

The Lord told the Jews (19:46): “It is written, ‘My house shall be called a house of prayer’ (Isa. 56:7); but ye have made it a ‘robbers’ cave” (Jer. 7:11). Hence, in order to avoid having these fearful words said to the faithful, the Fathers prohibited by means of this Canon the establishment of a tavern, or, in other words, the sale of wine, or of raki, or even of other kinds of comestibles, according to Zonaras, or of perfumes, according to Balsamon or of other kinds of merchandise within the sacred precincts, or, in other words, within the confines of the vestibule and the grounds of the divine Temples and Churches, in order to keep up respect for them. For even the Lord admonished us and said for us not to make the house of his Father a house of merchandise, and He even dumped out the money of the money-changers, or, more explicitly speaking, he scattered their small coins; and turning upon those who were making the temple a common house, he drove them away with a scourge of cords. As for anyone that may do this, let him be excommunicated. [215] Read also c. LXXIV for the same 6th.

That those who have been admitted to the priesthood, or clerics, or ascetics ought not to bathe in public baths with women, nor ought any Christian layman do so. For this is the first thing heathen find to condemn. In case, however, anyone be caught in the act of committing this impropriety, if he is a clergyman, let him be deposed from office; but if he is a layman, let him be excommunicated.

#### **Interpretation**

The present Canon is word for word c. XXX of the Council held in Laodicea, except only for the penance. It says, then, that those in major holy orders, or clergymen admitted to the Holy Bema, or monks and ascetics, or in general any Christian layman ought not to bathe in a public bath together with women; since this impropriety in the eyes of heathen appears to be an offense of the first magnitude, and the greatest scandal as against Christians. But the Apostle commands us to become sentinels to the Jews and Greeks, and to the Church of God (1 Cor. 10:32). And if, as Zonaras says, merely meeting a woman in general on the street or at a house is enough to disturb the reasoning process, how can the mind of those men who are bathing together with women fail to be overwhelmed and moved to desire. But not even married couples ought to bathe together, according to Balsamon, either at a public bath, that is to say, or in the sea, or in a river. For they possess their bodies for the purpose of procreating children, and not in order to strip themselves and look at their ugly parts. The Canon adds that whoever appears to be doing this, if he is a clergyman, let him be deposed from office; but if he is a layman, let him be excommunicated.[216]

#### **Concord**

The Apostolic Injunctions, Book 1, ch. 9, prohibit the bathing of a woman with a man. This disorderly act is also mentioned by Epiphanius (Haer. 30) and by Clement of Alexandria (Book 3, ch. 5, of his *Pedagogus*).

That those being enlightened (through baptism) must learn all about the faith, and on every Thursday must recite to the Bishop or to the Presbyter.

#### **Interpretation**

This Canon too is likewise word for word c. XLVI of Laodicea, which says that those who are getting prepared for enlightenment and baptism as catechumens (see the Interpretation of c. XIV of the 1st) ought throughout the period of their catechization (but what was the length of this period? See the Footnote to c. II of the 1st) to learn the dogmas of the Orthodox faith well and on Thursday of each week, according to Zonaras, they have to recite them by heart to the bishop, or to the presbyters who are catechizing them, lest, being ignorant of the mystery involved in our religion, they be baptized, and lest, being without supporting knowledge as a result of their ignorance, they be easily deceived by heretics.[217]

#### **Concord**

Canon XLVII of the same Council of Laodicea says that those who are baptized while ill must learn the particulars of the faith when they get well.

Confessing the divine childbirth to have resulted from the Virgin without confinement (i.e., childbed), as well as without its being induced by seed; and preaching to all the flock, we require those who have done anything that was not proper to submit to correction. Hence, in view of the fact that after the holy birthday of Christ our God some persons are shown to be boiling fine flour (called in Greek *semidalis*) and giving thereof to one another, on the pretext of paying honor to the alleged puerperium of the All-intemperate Parthenometor (i.e., the perfectly immaculate Virgin Mother), we decree that nothing of the kind shall be done by the faithful. For this is no honor to the Virgin, at any rate, who gave birth to the Logos in the flesh who is incapable of being spatially bounded and whose birth was beyond the mind and reason of man, from common knowledge and our own experience to define and subscribe to the events attending Her ineffable childbirth. Henceforth, therefore, in case anyone should be caught in the act of doing this, if he be a cleric, let him be deposed from office; but if he be a layman, let him be excommunicated.

#### **Interpretation**

Inasmuch as some Christians, actuated by their lack of positive knowledge, on the second day after Christmas boiled fine flour and other foodstuffs, which they ate and gave one another to eat, doing this for the sake of allegedly honoring the

puerperium of the Theotoke (just as it is the custom to do in the case of other women who gave birth to children in a natural manner). On this account and for this reason the present Canon decrees that hereafter such a thing shall not be done by Christians. For by such a custom to liken the inexplicable childbirth of the Ever-Virgin to the common and humble birth of us human beings cannot be considered any honor to Her, who beyond the conceivability of man's mind and reason gave birth in the flesh to the God Logos, who cannot be bounded spatially; on the contrary, it is rather a dishonor. For just as we confess the Conception of the Theotoke to have been seedless and to have resulted from action of the Holy Spirit, so and in like manner we also join in confessing Her childbirth to have been one above every accompaniment of any confinement due to what is commonly called childbed, which consists in giving birth to an infant with the accompanying pangs of childbirth and is followed by a flux of blood, according to Zonaras.[218] Whoever should do this, if he be a Cleric, let him be deposed from office; but if he be a layman, let him be excommunicated.

#### **Concord**

See also St. Epiphanius (Haer. 79), who in speaking against Collyridiani says that certain are wont to place a baked ring-cake on a square bed provided with linen bedclothes, and afterwards to eat it; and that they do this under the pretense of offering adoration to Mary the Theotoke, and say certain other things that are blasphemous.

#### **80**

In case any Bishop, or Presbyter, or Deacon, or anyone else on the list of the Clergy, or any layman, without any graver necessity or any particular difficulty compelling him to absent himself from his own church for a very long time, fails to attend church on Sundays for three consecutive weeks, while living in the city, if he be a Cleric, let him be deposed from office; but if he be a layman, let him be removed from Communion.

#### **Interpretation**

The present Canon decrees that any bishop, presbyter, or deacon, or any clergyman in general, or any layman, without being under any grave necessity or difficulty forcing him to stay away from his church, while he is living in the city, fails to attend church along with the rest of the faithful on three consecutive Sundays, if he be a clergyman, let him be deposed from office; but if he be a layman, let him be excommunicated. For one of two things must be true: either such a person is not a believer; or, though a believer, he scorns the common offering of hymns and prayers to God.

#### **Concord**

The present Canon is gleaned word for word from c. XI of Sardica — though, on the one hand, the statement that a bishop under no graver necessity or difficulty forcing him to absent himself from his own church is contained as a separate item in the Sardican Canon, which says that bishops must not leave their eparchy for a long time, whereas the present Council has taken it that bishops must not absent themselves from the congregation of the faithful in the church, conjoining this statement with the one below it. Instead of the words “while living in the city, . . . three consecutive Sundays,” etc., the Sardican Council says these words with regard to laymen only, whereas the present Council says them with regard also to bishops. Just as c. XII of the same Sardican Council, that is to say, would have it that even a bishop who is living on his real estate, which is in some foreign eparchy, for three consecutive Sundays, he must join the other faithful in the neighboring church; whereas c. V of Gangra anathematizes anyone that scorns the Church and the congregation of the faithful therein. Likewise also c. XX of the same Council anathematizes those who haughtily disparage the “memoriae” of martyrs and the congregations and liturgies thereat. Canon XXI, too, of the same Council praises congregation in the church as being of public benefit.

#### **81**

Precisely because we have learned that in some countries, in the hymn called the Trisagion, by way of addition after the words “Holy and Immortal” there are inserted the words, “who was crucified for our sake, have mercy upon us,” but this addition was elided from that hymn by the Holy Fathers of old on the ground that it is alien to piety, considering that such an utterance must be due to some innovating and disloyal heretic, we too, hereby confirming and ratifying the decisions piously made in the way of legislation by our Holy Fathers heretofore, do anathematize those who still persist after this definition in allowing this utterance to be voiced in church, or to be joined to the Trisagion hymn in any other manner. Accordingly, if the transgressor of the rules laid down here be a member of the Clergy, we command that he be shorn of his sacerdotal standing; but if he be a layman, that he be excommunicated.



### **Interpretation**

Peter Fullo (i.e., “the Fuller”) and the Theopaschites following him were the first to add to the Trisagion Hymn the words “who was crucified for our sake,” after the words “Holy and Immortal.”[219] These heretics, therefore, together with such addition, were condemned by the Council which was held in Rome A.D. 487 under Pope Felix before the Fifth Ecum. Council, and Peter Fullo indeed was anathematized by it (see the Preface to the Fifth Ecum. C.O. But inasmuch as there are still some successors to the heresy of Fullo to be found reciting the Trisagion hymn together with this blasphemous addition, the present Council anathematizes those who accept it and who either in church and publicly or in private join this addition to the Trisagion. Accordingly, if they happen to be clerics, it deposes them from office; but if they happen to be laymen, it excommunicates them.

### **82**

In some of the paintings of the venerable icons, a lamb is inscribed as being shown or pointed at by the Precursor’s finger, which was taken to be a type of grace, suggesting beforehand through the law the true lamb to us, Christ our God. Therefore, eagerly embracing the old types and the shadows as symbols of the truth and preindications handed down to the Church, we prefer the grace, and accept it as the truth in fulfillment of the Law. Since, therefore, that which is perfect even though it be but painted is imprinted in the faces of all, the Lamb who taketh away the sin of the world Christ our God, with respect to His human character, we decree that henceforth He shall be inscribed even in the icons instead of the ancient lamb: through Him being enabled to comprehend the reason for the humiliation of the God Logos, and in memory of His life in the flesh and of His passion and of His soterial death being led by the hand, as it were, and of the redemption of the world which thence accrues.

### **Interpretation**

Since some painters paint Christ as a sheep and lamb, with the Forerunner pointing his finger at him and saying, “Behold the Lamb of God that taketh away the sin of the world,” therefore and on this account the present Canon commands that hereafter in the future this shall not be done, but instead Christ Himself shall be painted a full-grown man, with respect to His human character, in order that by means of the human aspect we may be enabled to recall to memory His life in the flesh and His passion and His death, and the salvation of the world resulting therefrom. For, as regarding those old types of the Law, we honor and value them, out of consideration for the fact that they prefigured the truth of the Gospel and of grace, among which one was that of the lamb slaughtered on the occasion of the Passover (or Easter), taken in the image of Christ, the true Lamb which taketh away the sin of the world. But now that this truth and the realities themselves have come, we prefer it and accept it rather than the types.[220]

### **83**

Let no one impart of the Eucharist to the bodies of the dying. For it is written, “Take, eat” (Matt. 26:26); but the bodies of dead persons can neither take nor eat anything.

### **Interpretation**

This Canon is nearly the same as the twenty-fifth of Carthage. For since it used to be, according to Zonaras, an old custom to impart the Eucharist, or, more explicitly speaking, the divine Mysteries, to the bodies of dying persons,[221] this Canon prohibits this as does also that Canon, explaining that when the Lord gave the mystic bread to His disciples, and through them consequently to all the faithful, He said, “Take, eat.” But the bodies of the dead can neither take it nor eat it. But neither ought one to baptize the dead, according to the remainder of the same c. XXV of Carthage. St. Chrysostom, in his homily on the Epistle to the Hebrews, excommunicates from the Church for a long time as an idolater any Christian that pays and hires women called *moerologetriae* (corresponding to what the Irish call *keeners*, i.e., professional mourners) to lament and mourn his dead relatives, and when admonished not to do so will not listen. On top of this, he also excommunicates even the *moerologetriae* themselves if they dare to go to wail.

### **84**

Closely following the Fathers’ institutions, we decree also as concerning infants, whenever there can be found no reliable witnesses who can state beyond a doubt that they have been duly baptized, and neither are they themselves owing to their infancy able to give any information at all in reply to questions respecting the mystagogical rite administered to them, they must be baptized without putting any obstacle in the way, lest any such hesitation may deprive them of such purifying sanctification.

### **Interpretation**

This Canon too is likewise word for word c. LXXX of Carthage, decreeing that whenever no witnesses can be found to testify that infants have been baptized (perhaps because they were captured by barbarians and abducted to distant regions, [222] and were thereafter redeemed from captivity by Christians), nor can they themselves give any information that they have been baptized, owing to infancy, or, more explicitly speaking, owing to the infantile age at which they were baptized. Such infants, I say, ought to be baptized without any hindrance, lest any doubt as to whether they have been baptized or not result in depriving them of the purification effected through and by virtue of the bath. And see the Footnote to Ap. c. XLVII.

### **85**

“By the mouth of two or three witnesses must every word be verified” (Deut. 17:6 and 19:15; cf. Matt. 18:16), we are taught by Scripture. In the case therefore of those slaves who are being freed by their masters, we prescribe that they shall enjoy this honor pursuant to the testimony of three witnesses. Those having present knowledge shall offer verification to the freedom which they are bestowing of their own accord.

### **Interpretation**

Since according to the civil laws the freedom of slaves was a thing which had no honor attached to it, therefore and on this account whenever any testimony was being offered concerning it, five or even more witnesses had to be presented, in order to insure the proof of it. In annulling this, the present Canon decrees that only three witnesses are sufficient to verify the liberation of such a slave: since the Holy Writ says that every word must be established, or, more explicitly speaking, must be verified by the mouth of two or three witnesses. See also Ap. c. LXXXII.

### **86**

As for those who procure and train prostitutes and harlots to the detriment of souls, if they should be Clerics, we decree that they be excommunicated and deposed from office; but if they be laymen, that they be excommunicated.

### **Interpretation**

Even the civil laws forbid and punish the practices of whoremongers,[223] or, at any rate, the collection and nurture of whores, harlots, and prostitutes (the Greek language making no distinction between these species of the same genus) to the injury of souls with a view to gaining reward from their prostitution; and much more do the ecclesiastical laws do so. On this account the present Canon excommunicates and at the same time also deposes from office those Clerics who do this (which penalty is a very severe one and double chastisement, since for the most part deposition alone suffices to punish Clerics), while, on the other hand, it excommunicates laymen.

### **87**

A woman who has abandoned her husband is an adulteress if she has betaken herself to another man, according to sacred and divine Basil, who most excellently and aptly extracted this item of knowledge from the prophecy of Jeremiah, which says that “if a wife transfers herself to another man, she shall not return to her husband, but by polluting herself she shall remain polluted” (Jer. 3:1); and again, “Whosoever hath an adulteress (as his wife), is foolish and impious” (Prov. 18:22). If, therefore, a woman appears to have departed from her husband without a good reason, the man deserves to be pardoned, while the woman deserves a penance. The pardon shall be given to him so that he may have communion with the Church. Any husband, however, who abandons his lawful wife, and takes another, according to the Lord’s decision, is subject to the judgment attached to adultery. It has been canonically decreed by our Fathers that such men shall serve a year as weepers, two years as listeners, three years as kneelers, and during the seventh year shall stand together with the faithful, and thus be deemed worthy to partake of the prosphora if indeed they verily repent with tears.

### **Interpretation**

The present Canon is composed of three Canons of St. Basil the Great. Thus, the commencement of this Canon is gleaned from c. IX of Basil. It says in effect that any wife who leaves her husband and takes another is an adulteress, just as divine Basil wisely concluded both from the prophecy of Jeremiah which says in effect that if a wife takes another man, she can no longer return to her first husband (without his wanting her, that is to say, according to Zonaras), since she has become polluted: and from the Proverbs of Solomon, who says that any man is impious and wanting in sense who keeps his wife in his house after she has been adulterously employed by another man. The rest of this Canon is gleaned from c. XXXV of St. Basil. It says: If, therefore, it should appear that a wife has departed from her husband without a good reason and cause

(which means without the reason based on fornication; so that from this it is easy to understand by contradistinction that a wife may with good reason leave her husband: but no other occasion is a good reason except the reason of fornication or adultery), the husband deserves to be pardoned on the ground that he has afforded no just cause for this unreasonable departure of his wife, and he can take another wife. But the wife, on the contrary, deserves the penances attached to the commission of adultery, on the ground that she has become the cause of this departure. The pardon which the husband shall receive because thereof is that he may stand along with the faithful in the church and not be excommunicated, though he is not entitled to partake of the divine Mysteries. The rest of this Canon is word for word c. LXXVII of St. Basil the Great. It says: He, however, who (except on grounds of fornication) leaves his lawful wife and takes another is subject to the penance attached to adultery, in accordance with the Lord's decision, which says: "Whosoever shall put away his wife, save on account of fornication, is causing her to commit adultery." By concession, however, if he repent with tears, such a man and his likes are canonized by the Fathers (assembled, that is to say, in Ancyra, in their c. XX; and by St. Basil the Great, in his c. LXXVII) to abstain from Communion for seven years,[224] passing two of them with the weepers, two with the listeners, three with the kneelers, and during seventh year standing together with the co-standers, or consistentes, and thus acquiring the right to commune. Read also the Interpretation and Footnote of Ap. c. XLVIII, and c. XX of Ancyra.[225]

## 88

Let no one introduce into a sacred Temple any beast whatsoever, unless it be that when someone is journeying, and being under the greatest necessity and without a habitation or resort of any kind, he puts up in such a Temple. For if he does not let his beast stay inside, it will perish. But with the loss of his beast of burden and as a result of his being thus left without any means of carriage he will expose himself to the danger of death. For we are taught that "the sabbath was made for man" (Mark 2:27), so that through all it is preferable to consider the salvation and safety of the man. But if anyone should be caught introducing a beast into the Temple without there being any real necessity, as has been said, if he be a Cleric, let him be deposed from office; but if he be a layman, let him be excommunicated.

### Interpretation

The present Canon prohibits anyone from introducing into any sacred temple any kind of animal. For sacred things deserve honor and respectful reverence, save only if anyone be engaged in a long journey, and there arise a great need due to wintry weather and a heavy rain, and he has no place to take refuge, he takes his beast into the temple in order to avoid leaving it outside to perish and himself exposed to the danger of death, as not being able to make the journey from here on with his own feet alone, or as being grieved because he has no money wherewith to buy another. The Canon adduces testimony from Scripture, which says that the Sabbath was made for man. This can be taken in two different senses: either that just as the Sabbath was declared a holiday by the law in order to allow the slave a day of rest, and likewise the beast of burden in the service of man, so that it might as a result of such rest be able to serve its master the better, so and in virtually the same way it maybe said that the animal is allowed to rest in the Temple on such an occasion not for the sake of the animal itself, but for the sake of the man who owns the animal. Or that just as the holiday of the Sabbath used to be interrupted in order to enable men to water their animals (Luke ch. 13), or to get them out of a pit if they happened to fall into one on a Sabbath, in order that as a result of all such exceptions man might be served. Thus too is the honor of the Temple temporarily shelved in order to provide for the salvation of the man owning the beast. But if anyone should take any animal into a temple without any such necessity, in case he be a clergyman, let him be deposed; but if he be a layman, let him be excommunicated. Read also c. LXXIV of this same 6th.

## 89

The faithful celebrating the days of the soterial Passion with fasting and prayer and contrition must cease their fast about the middle hours of the night after Great Saturday, the divine Evangelists Matthew and Luke having signaled us the lateness of night, the one by adding the words "at the end of the sabbath" (Matt. 28:1) and the other by saying "very early in the morning" (Luke 24:1).

(c. I of Dionysius.)

### Interpretation

This Canon decrees that Christians must celebrate all the Great Week of the Holy Passion with fasting[226] and prayer and contrition of the heart — real contrition, that is to say, and not hypocritical (exceptionally, however, and especially on Great Friday and Great Saturday they ought to be forced to spend the entire day without any nourishment at all); but about midnight — that is to say, after the midnight of the past Great Saturday — of the coming Great Sunday they must cease

fasting,[227] since the Lord has already risen, as is plainly evidenced by the divine Evangelists. For St. Matthew by saying that the women came at the end of the Sabbath to inspect the sepulcher revealed that the day of the Sabbath had past as well as a large part of the night after the Sabbath; while Luke, on the other hand, by saying that they came “very early in the morning” revealed that there still remained a large part of the night until Sunday dawned. Hence, from the statements of both of them it may be inferred that the Lord rose about midnight, the sixth hour having passed and the seventh having begun.[228]

#### **Concord**

As concerning the precise time of the Lord’s Resurrection c. I of Dionysius goes into the matter more fully; in fact, it was from him that the present Council derived its information on these matters. He adds that those who broke their fast before midnight were accused of being pusillanimous and intemperate, whereas those who waited with fortitude till daybreak were praised as being magnanimous and temperate. But even the Apostolic Injunctions, Book V, ch. 19, say that Christians must cease fasting at the dawn of the first hour of Sabbath, or, more plainly speaking, at the dawning of Sunday. See also the Interpretation and Footnote to c. XXIX of the present 6th and Ap. c. LXIX.

#### **90**

We have received it canonically from our God-bearing Fathers not to bend the knee on Sundays when honoring the Resurrection of Christ, since this observation may not be clear to some of us, we are making it plain to the faithful, so that after the entrance of those in holy orders into the sacrificial altar on the evening of the Saturday in question, let none of them bend a knee until the evening of the following Sunday, when, after the entrance during the Lychnic, again bending knees, we thus begin offering our prayers to the Lord. For inasmuch as we have received it that the night succeeding Saturday was the precursor of our Savior’s rising, we commence our hymns at this point spiritually, ending the festival by passing out of darkness into light, in order that we may hence celebrate en masse the Resurrection for a whole day and a whole night.

#### **Interpretation**

Since we have received it traditionally (as the present Canon decrees) not to bend the knee on Sundays, from the God-bearing Fathers of the First Synod, i.e., St. Peter and St. Basil the Great, for the resurrection of the Lord, we bring it to the notice of the faithful that they are to refrain from genuflection after the entrance which the priests make into the Holy Bema during Saturday vespers; this is the same as saying from the one evening to the next. For taking the night after Saturday to be the precursor and preamble of the Lord’s resurrection, we begin chanting the resurrection hymns called the Anastasimi, and from the darkness of the night after Saturday (which is counted as that of Sunday) we commence the festival, and keep it up until the light of day of Sunday, when we end it, in order that in this manner we may celebrate the Resurrection en masse for a whole night and day. See also c. XX of the 1st.[229]

#### **91**

As for women who furnish drugs for the purpose of procuring abortion, and those who take foetus-killing poisons, they are made subject to the penalty prescribed for murderers.

#### **Interpretation**

Some women, who happen to conceive as a result of secretly practicing coition with men, in order to escape detection swallow certain poisonous draughts or herbs by means of which they kill the foetus in their womb and thus expel it dead. For this reason the present Canon condemns to the penalty of murderers all women (or men) who furnish such means, as well as the women who take these and swallow them.[230]

#### **Concord**

Canon VIII of Basil decrees this same thing verbatim. But treating such women more kindly, the Fathers in Ancyra, in their c. XXI, and St. Basil the Great, in his c. II, do not canonize for life, but only for ten years. Drugs for procuring abortion, termed abortifacients, are, as some note, and more especially Suidas, the destructive herb named in c. XXI of Ancyra, but the same term is also applied (in Greek) to the foetus destroyed by it. Even in Book LX of the Basilica, Title 39, both women furnishing and those taking these poisonous herbs are condemned as murderesses. Athenagoras, too, in his Apology for Christians, says this very thing. See also Ap. c. LXVI.

As for those who grab women on the pretext of marriage, or who aid and abet those who grab them, the holy Council has decreed that if they be clergymen, they shall forfeit their own rank, but if they be laymen, they shall be anathematized.

#### **Interpretation**

This present Canon is word for word the same as c. XXVII of the 4th, and read its interpretation there.

After her husband's departure and when he has vanished, yet before becoming convinced of his death, any woman that cohabits with another man is committing adultery. Likewise the wives of soldiers, who, when their husbands have disappeared, get married (again), are subject to the same rule precisely as those who fail to await the return of their husband when he has left home. Nevertheless, in this case there is room for condoning their conduct because there is more suspicion of death. The woman, on the other hand, who has unwittingly married a man who has been temporarily abandoned by his wife, and has been left afterwards because of his former wife's return to him, is indeed guilty of having committed fornication, but unknowingly. Though she shall not be denied the right to marry, yet it would be better if she should remain as she is. If the soldier should ever return in time whose wife on account of his protracted absence has taken another husband, he shall have the right, if he so should choose, to take back again his own wife, a pardon being granted to her on account of lack of knowledge and to the man who has cohabited with her in the course of a second marriage.[231]

#### **Interpretation**

This Canon is composed of three Canons of St. Basil the Great (for its beginning is word for word his c. XXXI) saying that if the husband of a woman departs and does not come back for a long time, and she, before hearing and being informed that her husband has died, takes another man she is an adulteress[232]; (the part following this is word for word the same as c. XXXVI of St. Basil. Likewise if the wives of soldiers get married a second time, on account of not having heard that their husbands are coming back, are adulteresses. However, these women who marry a second time have some claim to pardon (more, that is to say, than have wives of non-soldiers who have married a second time) inasmuch as their husbands, being soldiers and engaged in wars are more to be suspected of having died than of being still alive).[233] That woman, on the other hand, who (this part of the Canon is word for word c. XLVI of Basil) takes to husband that man who was left a long time before by his wife, without knowing that he was married, and who afterwards lets him go when his former wife returns to him, has indeed committed fornication, but quite unwittingly, and she is not to be condemned as adulteress. Hence she shall not be prevented from taking a lawful husband if she wish to do so. It would be better, however, and safer for her not to get married. The rest of the Canon is a decree framed by the Council itself. But if the soldier should return from war after years whose wife has got married a second time because of his having been many years in foreign lands, he, I say, if he so wish, can take back his wife, pardoning both her and her second husband because they married without knowing that he was still alive.[234]

As for those who take Greek oaths, the Canon makes them liable to penances; and we decree their excommunication.

#### **Interpretation**

Greek customs ought to be hated by Christians. For this reason the present Canon excommunicates those Christians who in accordance with the custom of the Greeks swear, either by the gods falsely so called of the Greeks, by saying, for instance, "by Jupiter" or "by Zeus," or who swear by the elements, by saying, for instance, "by the Sun," or "by the Heaven above us," and the like; just as c. LXXXI of Basil subjects them to penances. St. Basil, however, canonizes eleven years those men who without any great necessity due to tortures deny the faith or eat things that have been sacrificed to idols and take the oaths of the Greeks, just as they themselves, that is to say, believe in them. The present Canon of the Council excommunicated, as Balsamon says, not only these men, but also Christians who have not denied the faith but have taken oaths in accordance with the custom of the Greeks. Wherefore no such oath, nor indeed any other oath taken in the face of an unrecognized or disreputable religion, is to be kept, according to ch. 19 of Title XIII of Photius.

#### **Concord**

Not only are oaths that are taken in accordance with the custom of the Greeks forbidden to Christians, but every oath in general. For the Lord says that we are not to swear at all under any conditions whatsoever, neither by the heaven, nor by the earth, nor by Jerusalem, nor by our own head; but, instead of any oath, we are to say only yea, yea, and nay, nay; whatever

else we say beyond this is of the Devil (Matt. 5:34–37).[235] This very same thing is affirmed also by James the Brother of God. But then again even the prophet of the Old Testament Hosea prohibits oaths by saying: “and swear not, As the Lord liveth” (Hosea 4:15; James 5:12). That is why St. Basil the Great in his c. XXIX says that swearing an oath is forbidden once for all, and so much the more that oath which is taken with a view to injuring someone else. Hence those rulers who swear to injure the ones who are ruled and who are their subjects, are commanded by him to repent because of their having taken an oath all too rashly and not to insist upon those oaths to wreak injury on others. But also in his c. X he accuses Severus of acting contrary to Canon and binding the Presbyter Kyriakos by an oath contravening the legislation of the Gospels. So much for the fact that one ought not to take oaths. But in case anyone should actually do so anyhow, and violate it, he is canonized in a general way and indefinitely in c. LXIV by the same St. Basil to abstain from Communion for ten years. But in his c. LXXXII the delinquent is canonized definitely and according to circumstances: if it were due to violence and necessity that he violated the oath, he is penanced six years; but if he violated it without being under any necessity to do so, he is sentenced to seven years’ penance. In his c. XXVIII, and particularly in Def. 137 of his Eptomized Definitions, the same St. Basil says that it is ludicrous for anyone to promise God not to eat pork, or to sentence himself to abstain for such a length of time from some other food or drink. Accordingly no such uneducated promises ought to be made, and the use of foods should be a matter of indifference. If, nevertheless, in accordance with his c. XVII he allowed Bianor to celebrate the Liturgy notwithstanding that he had sworn not to celebrate the Liturgy, the fact is that he did not do this as a matter of course, but, on the contrary, 1) because that man had taken the oath as a result of violence and under threat of danger; 2) he allowed him to conduct the Liturgy secretly and in another place, and not there where he had taken the oath; and 3) he adds that he must repent because he took an oath. But as for all perjurers that are in holy orders and those that are clerics, they are deposed from office according to Ap. c. XXV; see the Interpretation of the latter.

## 95

As for heretics who are joining Orthodoxy and the portion of the saved, we accept them in accordance with the subjoined sequence and custom. Arians and Macedonians and Novations, who called themselves Cathari[236] and Aristeri,[237] and the Tessarakaidkatitae, or, at any rate, those called Tetradites and Apolinarists, we accept, when they give us certificates (called libelli); and when they anathematize every heresy that does not believe as the holy catholic and Apostolic Church of God believes, and are sealed, i. e., are anointed first with holy myron on the forehead and the eyes, and the nose and mouth, and the ears, while we are anointing them and sealing them we say, “A seal of a gift of Holy Spirit.” As concerning Paulianists who have afterwards taken refuge in the Catholic Church, a definition has been promulgated that they have to be rebaptized without fail. As for Eunomians, however, who baptize with a single immersion, and Montanists who are hereabouts called Phrygians and Sabellians, who hold the tenet Hyiopatoria (or modalistic monarchianism) and do other embarrassing things; and all other heresies — for there are many hereabouts, especially those hailing from the country of the Galatians[238] — as for all of them who wish to join Orthodoxy, we accept them as Greeks. Accordingly, on the first day, we make them Christians; on the second day, catechumens; after this, on the third day we exorcise them by breathing three times into their faces and into their ears. And thus we catechize them, and make them stay for a long time in church and listen to the Scriptures, and then we baptize them. As for Manicheans, and Valentinians, and Marcionists, and those from similar heresies, they have to give us certificates (called libelli) and anathematize their heresy, the Nestorians, and Nestorius, and Eutyches and Dioscorus, and Severus, and the other exarchs of such heresies, and those who entertain their beliefs, and all the aforementioned heresies, and thus they are allowed to partake of holy Communion.

### Interpretation

As for the present Canon, from the beginning of it to the point where it says “and then we baptize them,” it is word for word the same as c. VII of the 2nd. The interval beginning “As concerning Paulianists” to “without fail” is taken from c. XIX of the 1st verbatim. For this reason we do not even trouble to interpret these parts here again; see their interpretation there. The rest of the Canon is a decree of the present Council’s own, which says that the Manicheans,[239] and Valentinians,[240] and Marcionists,[241] when they join Orthodoxy, must be baptized, as also the Eunomians and Montanists, according to the interpretation given by Balsamon. Nestorians,[242] and Eutychians, Dioscorites, and Severians,[243] have to anathematize in writing their own heresy and their heresiarchs, and all those persons who believe in their heresies, among whom are numbered also the Monotheletes, as well as the Novatians and the Macedonians, and after doing so they are allowed to partake of the divine Mysteries.

### Concord.

St. Basil the Great, in his c. XL, says that Encratites,[244] and Saccophori,[245] and Apotactites,[246] all have to be baptized, because their heresy too is an offshoot of the Marcionists and holds their wicked dogmas.[247]

Those who have put on Christ through baptism have solemnly promised to emulate and imitate the manner of life He led in the flesh. As touching, therefore, those who arrange and dress the hair of their head by contriving to plait or wave it in a fashion which has disastrous effects on beholders, and hence offers a lure to unbolstered souls, we undertake to treat them in a fatherly fashion with a suitable penance, while training them like children and teaching them how to live in a sober and sane manner, with the object of enabling them to lay aside the deception and vanity resulting from materiality in order that they may bend their minds towards a life which is perpetually unruffled and blissful, and to enjoy chaste association in fear, and to approach God as near as possible through their purity of life, and to adorn the inner rather than the outer man with virtues and benignant and blameless manners, so that they may not have any trace left in them of the rudeness of the adversary. If, however, anyone should conduct himself in a manner contrary to the present Canon, let him be excommunicated.

#### **Interpretation**

“As many of you as have been baptized in Christ, have put on Christ” (Gal. 3:27), says the great Apostle Paul. Hence the present Canon adds that those who have put on Christ must also adopt his mode of life and practice every chastity and purity, and not adorn their body in a manner that is both superfluous and artificial. On this account it excommunicates those Christians who braid the hair of their head, and comb it and wave it and flaunt it as a lure to those souls who are of weak faith and easily led astray, as much of men as of women,[248] and while training such persons with the penalty of excommunication it teaches them to abandon every deception and vanity and embellishment of matter, and of this perishable body, and, on the other hand, to lift their mind up to that blissful and imperishable life, approaching God as near as possible with their purity of life, and preferring to adorn themselves, that is to say, the inner man, or soul, with virtues and benignant manners, without paying attention to the outer man, or body, with such deceptive and vain adornments or embellishments, in such a way as to avoid bearing any longer any sign of the wickedness of the Devil, whom they have renounced through holy baptism.

#### **Concord**

It is on this account that God commands in Leviticus (19:27) that no shall form a topknot from the hair of his head — or, in other words, a lock of hair, according to an unknown commentator. Hence it is that all the Apostles in common in their Injunctions, Book I, ch. 3, command men not to exercise undue care in combing their hair or to perfume their hair, or to braid it into one or more pleats, in order to prevent them from thereby attracting women into love, but to cut their hair off. But in particular St. Paul, with special regard to this artificial hairdressing and the idea of prohibiting it, said that if a man has hair it is a mark of dishonor in him; and in the same vein divine Epiphanius, too, said that long hair is a thing that is alien to the Catholic Church. Note, however, that just as one is forbidden to refrain from cutting his hair for the sake of beautification and good looks, and a bad purpose, so, on the other hand, it is also forbidden to cut it and to shave it with certain circularities roundabout, and, generally speaking, for the purpose of improving its appearance and enhancing its attractiveness. On this account, indeed, it was that as regards the topknot mentioned in Leviticus, Symmachus said: “You shall not shave round in a circle the face of your head.” Aquila, on the other hand, says: “You shall not encircle the crown of your head.” So the conclusion from all these facts is that the laity ought to cut their hair unaffectedly, unpretentiously, and inartificially.

As regards those who are living with a wife or are otherwise indiscreetly commonizing sacred places and treating them contemptuously, and thus domiciling therein, we command them to be evicted even from the catechumenates in the religious houses. In case anyone should fail to observe this rule, if he be a clergyman, let him be deposed from office; but if he be a layman, let him be excommunicated.

#### **Interpretation**

The Canon does not employ the expression “sacred places” here to designate the divine temples, but the habitations connected with the divine temple, such as the so-called catechumenates, in which some persons dwelt with their wives and which they treated like other, ordinary places, indiscreetly, that is to say, without drawing any distinction between a holy and a profane place. On this account it commands that such persons be ousted from them. Anyone failing to observe this rule, if he be a clergyman, let him be deposed from office; or if he be a layman, let him be excommunicated.[249]

### **Concord**

That is why Book V of the Basilica, Title I, ch. 12, in agreement with the present Canon decrees that those who, on account of any cowardice or other wickedness, take refuge in a church building, throwing away their weapons at the same time, shall enjoy security and safety as far as the boundaries of the church. But they are not to have any right to eat, or to drink, or to sleep inside the temple, but are to stay in the gardens or grounds outside of it, or else in the vaults, or in the courtyards, or in the residences which are roundabout attached to the temple (in Photius, Title V, ch. 2). According to Armenopoulos, no one could remove persons that took refuge within the confines of a church and take them away, except only if they were murderers or adulterers or had ravished virgins (according to ch. 21 of Book V of the Basilica).

### **98**

Whoever takes by way of matrimonial union any woman betrothed to another man, while the man to whom she has been betrothed is still alive, shall be deemed liable to the penalty provided for the crime of adultery.

### **Interpretation**

An engagement which is entered into in accordance with laws, at the legal age, that is to say, of a man and of a woman, and which has been duly signaled by a gift of wedding rings or other earnest, and solemnized in church, and accompanied by the usual exchange of kisses on the part of the engaged — such an engagement, I say, has the same force and effect as a complete wedding (and see the Footnote to Ap. c. XVII). For this reason the present Canon decrees that anyone taking to wife a woman who has been engaged in such a manner as this to another man, who, as her betrothed, is still alive, let him be penalized as an adulterer, precisely, that is to say, like a man who takes to wife a woman married to another. That is why a man betrothed to a woman is also called the conjugate of his own fiancée, in the same way, for instance, that just Joseph the Bridegroom is called in the Gospels the husband of the holy Virgin, and conversely the holy Virgin is called the wife of Joseph, because even in the old Law a betrothal had the force of a marriage.[250]

### **99**

And this too occurs in the country of the Armenians, we have learned, to wit, that some persons, roasting pieces of meat within the space of the sacrificial altars of sacred temples, offer parts assigned to priests, distributing them in a Jewish fashion. Hence, with the object of maintaining the unblemished sanctity of the Church, we decree that none of her priests shall be permitted to accept consecrated pieces of meat from those offering them, but shall be content with only what the offerer is pleased to offer, any such offer being made outside of the church. If anyone fail to do so, let him be excommunicated.

### **Interpretation**

Zonaras, and Balsamon, and Aristenus, and the Anonymous Expositor all in common explain that the Armenians were wont to roast meat inside of the sacrificial altars. But to me it seems that these expositors, failing to punctuate, but, on the contrary, running together the words “roasting pieces of meat” with the words “within the space of the sacrificial altars,” fell into an error. Such was not the meaning intended. For the phrase “within the space of the sacrificial altars” is not to be combined with the phrase “roasting pieces of meat,” but, on the contrary, being divided off with a comma, it should be combined with the phrase “offer parts assigned.” For it is highly improbable and too absurd to believe, that meat should be actually roasted within the space of the holy Bema wherein is situated the sacrificial altar of the church, thus turning it into a kitchen. So what the present Canon says is that this custom which was practiced in Armenia, where some persons would roast meat at home and afterwards offer parts of it in the holy Bema to the priests (just as the Jews offer the breast or a leg or some other part of the animals being sacrificed to their priests) — that custom, I say, is not to be followed hereafter, but neither are priests to have permission to take those parts of an animal which they want, but, on the contrary, must be content with whatever parts a Christian offers them; the offer of such meat, moreover, must take place outside of the church, and not inside of the sanctuary, or sacred Bema, of the church. Hence the sense of the words as set forth by us above becomes evidently manifest from the context. For had it been an actual fact that they were roasting that meat in the Bema, the Canon ought necessarily to have prohibited this, as something highly improper, as it prohibited the offering of the meat. Let anyone guilty of violating this rule be excommunicated. But Balsamon states (in his interpretation of Ap. c. III) that he saw an abbot-priest deposed and ousted from the abbacy because he brought meat and cheese into the holy Bema. See also the Interpretation of Ap. c. III.



### **Concord**

Note, according to Zonaras, that the Canon permitted priests to take parts of the meat, not in common and on a universal basis, throughout the world, but only in Armenia, and this on account of the custom, which had then come to prevail among the Armenians.[251]

### **100**

“Let thine eyes look aright, and keep thy heart with all diligence” (Prov. 4:25 and 23), wisdom bids us. For the sensations of the body can easily foist their influence upon the soul. We therefore command that henceforth in no way whatever shall any pictures be drawn, painted, or otherwise wrought, whether in frames or otherwise hung up, that appeal to the eye fascinatingly, and corrupt the mind, and excite inflammatory urgings to the enjoyment of shameful pleasures. If anyone should attempt to do this, let him be excommunicated.

(No interpretation of this Canon is in the Greek edition.)

### **Concord**

Inasmuch as some men were wont to paint or draw on walls and boards lascivious pictures, such as women stark naked or bathing or being kissed by men, and other such shameful scenes, which deceive the eyes of beholders and excite the mind and heart to carnal desires, therefore and on this account the present Canon commands that no such pictures shall by any means whatsoever be painted or drawn or sketched. If anyone should make any such pictures, let him be excommunicated, since all the five senses of the body, and especially the first and royalest one, the eyesight, is easily led to impress the pictures of those things which it sees into the soul. That is why Solomon recommends that our eyes look aright at things that are fine and good and beautiful, and that everyone of us keep his mind and heart away from the shameful objects of the senses.

### **101**

The divine Apostle loudly proclaims the man created in the image of God to be a body of Christ and a temple. Standing, therefore, far above all sensible creation, and having attained to a heavenly dignity by virtue of the soterial Passion, by eating and drinking Christ as a source of life, he perpetually readjusts both his eternal soul and his body and by partaking of the divine grace he is continually sanctified. So that if anyone should wish to partake of the intemperate body during the time of a synaxis, and to become one therewith by virtue of transessence, let him form his hands into the shape of a cross, and, thus approaching, let him receive the communion of grace. For we nowise welcome those men who make certain receptacles out of gold, or any other material, to serve instead of their hand for the reception of the divine gift, demanding to take of the intemperate communion in such containers; because they prefer soulless (i.e., inanimate) matter and an inferior article to the image of God. In case, therefore, any person should be caught in the act of imparting of the intemperate communion to those offering such receptacles, let him be excommunicated, both he himself and the one offering them.

(1 Cor. 12:27; 2Cor.6:16.)

### **Interpretation**

In that time there prevailed a custom of laymen communing, just like priests, by taking the holy bread in their hands, in the manner in which they nowadays receive the antidoron. But since some men, on the pretense of reverence, and of paying greater honor to the divine gifts, used to make gold vessels, or vessels of some other precious material, and were wont to partake of the intemperate body of the Lord by receiving it in such vessels; therefore, and on this account, the present Canon will not admit this procedure, even though it be employed for the sake of reverence. Because, in view of the fact that a man is one who has been made in the image of God, and who eats the body and drinks the blood of Christ, and thereby becomes sanctified, and since he is in fact a body and temple of Christ, according to the Apostle, he transcends all sensible things and inanimate creatures, and consequently his hands are far more precious than any vessel. Hence anyone that wishes to partake of the Lord's body, let him form his two hands into the shape of a cross,[252] and let him receive it therein. As for any layman that may receive the body of the Lord in a vessel, and any priest who may impart it in any such thing, let both of them be excommunicated, because they prefer an inanimate (i.e., soulless) vessel to the human being molded in the image of God.

Those who have received from God authority to bind and to loose must take into consideration the quality of the sin, and the willingness and readiness of the sinner to return, and thus offer a treatment suited to the sin in question, lest by employing an immoderate adjustment in one direction or the other, they fail in compassing the salvation of the one ailing. For, the diseases called sin are not simple affairs, but, on the contrary, various and complex, and they produce many offshoots of the injury, as a result whereof the evil becomes widely diffused, and it progresses until it is checked[253] by the power of the one treating it. So that a person who is professing the science of treating ailments as a spiritual physician ought first to examine the disposition of the sinner, and ascertain whether he tends to health or on the contrary provokes the malady to attack him by his own actions; at the same time bearing in mind that he must provide against any reversion, and considering whether the patient is struggling against the physician, and whether the ulcer of the soul is being aggravated by the application of the remedy; and accordingly to mete out mercy in due proportion to the merits of the case. For all that matters to God and to the person undertaking pastoral leadership consists in the recovery of the straying sheep, and in healing the one wounded by the serpent. Accordingly, he ought not to drive the patient to the verge of despair, nor give him rein[254] to dissoluteness and contempt of life, but, on the contrary, in at least one way at any rate, either by resorting to extremers and stringent remedies, or to gentler and milder ones, to curb the disease, and to put up a fight to heal the ulcer for the one tasting the fruits of repentance, and wisely helping him on the way to the splendid rehabilitation to which the man is being invited. We must therefore be versed in both, i.e., both the requirements of accuracy and the requirements of custom. In the case of those who are obstinately opposed to extremities, we must follow the formula handed down to us, just as sacred Basil teaches us outright.

### **Interpretation**

After this Council had decreed concerning many different penances, lastly in the present Canon it leaves everything to the judgment of the bishops and spirituals (i.e., confessors), the authority to bind and to loose, saying that they ought to conjecture, or surmise, both the quality of the sinfulness, whether it be pardonable or deadly, and the disposition of the sinner with respect to repentance, and thus to offer the right treatment for his illness; lest by giving persons who are magnanimous and willing to repent lenient penances, and persons who are more unconcerned and pusillanimous on the contrary extreme penances, they fail to correct either the former or the latter, but rather wind up by losing both. Because sin is so complex and various, and grows so fast, that it resists, that is, overcomes, the power and art of the spiritual physician (or, it may be, so complex and various is sin, and so fast does it grow, before it can be checked and overcome by the art of the spiritual physician). So, for this reason, the physician of souls must first and foremost conjecture the disposition and inclination of the sinner, and discern whether he loves the health of his soul with fervid repentance, or, on the contrary, whether he actually is coaxing sin to attack him, and how he behaves in regard to sin, whether he is not opposed to the salutary remedies which he is giving him (as is done by the demented who are opposed to the salutary remedies of physicians of bodies), and whether he is not actually aggravating, or increasing, the lesion of sin with such measures. The confessor, I say, must first of all make conjectures respecting all these things, and thus with due proportion mete out mercy, mitigating, or lightening, the penances in dealing with the man who is unconcerned and pusillanimous, but intensifying, or making them heavier, in the case of a man who is magnanimous; and doing both for mercy's sake, in order, on the one hand, to cleanse the magnanimous man from sin, and, on the other hand, to avoid making the pusillanimous man's case worse. And, generally speaking, the whole aim both to God and to the confessor is simply this, to bring about the return of the straying sheep, to cure the one who has been wounded or hurt by the figurative serpent commonly called the Devil, and neither to drive him to despair by heavy penalties, nor again to let him take the bit in his teeth, like a horse, by light penalties, and hence encourage him to contemptuousness and unconcern, but in every possible way, whether with austere or with mild remedies, to endeavor to restore the sinner to health and free him from the wounds of sin, so that he may taste the fruits of repentance, and with wisdom managing to help him to ascend to the splendor of the Holy Trinity above (which is the kingdom of heaven, according to St. Gregory the Theologian). So, then, the confessor must have knowledge of both requirements (just as is said verbatim in c. III of Basil), to wit, accuracy and custom.[255] In case sinners do not care to observe this accuracy, on account of which they are compromisingly allowed a reduction of years and of penances for their sin, let him at least command them to observe the custom, the entire number of years, that is to say, and the penances prescribed by the Canons.

## Notes

[120] The Latins move heaven and earth, as the saying goes, in endeavoring to establish the innocence of their great pontifex, the Pope of Rome named Honorius. Being unable to brook being told that the one whom they profess to have been inerrable was an ungodly heretic and that he was anathematized by an Ecumenical Council, at times the audacious and impudent fellows dare to assert that this Ecumenical Council itself erred because it failed to investigate the charges against him properly, but condemned him without due investigation; while at other times they allege that Honorius believed that there was a single will only in connection with the humanity of Christ, since all the powers of the soul were subject to the dominant mind of Christ, and there was not in His humanity a different belief of the flesh and a different belief of the Spirit (divided, that is to say, just as it is in other men); and again at other times they assert many other driveling and idle views. In reply to all these allegations it is to be said that a single Ecumenical Council like the present one is enough to offset tens of thousands of Latins, and its vote and decision, being inerrable is to be preferred to all the inventions hatched by the Latins, which are precarious and erroneous. But what am I saying “a single” for? Even two or three Councils, and not a single one only; and two or three Popes, too, I might say. For not only the Sixth, but also the Seventh Ecumenical Council (Act 6) joined hands in condemning Pope Honorius. Again, the one held thereafter, which is called the Eighth by the Latins, also condemned him (Act 10). Moreover, even Leo II not long after the Sixth Ec. C. admitted and accepted the condemnation of Honorius together with the Acts of the Sixth Ecum. C. and wrote the following lines to the Emperor: “We anathematize the inventors of the new error Theodore the Faranite, and Honorius, who not only did not add to the splendor of this Apostolic Church by teaching the Apostolic doctrine, but actually permitted the undefilable Church to be defiled with profane preaching.” And Adrian II asserts that the throne of Rome cannot be judged (adversely) by anyone unless the argument be one concerning heresy, and it was for this reason that Honorius was anathematized. And Pope Agatho in writing to Pogonatus attested the fact that Honorius was a heretic. How, then, can anyone say that all the Fathers of so many Councils, and especially Popes Leo and Adrian and Agatho, should have been so blinded as to have condemned one unjustly whom they had considered righteous? or how could the legates of Rome who were present at the Council have remained silent if the Council had condemned Honorius unjustly? Again, how could Emperor Constantine, a most godly man and a friend of the Roman Church, have suffered this, who was present at the Council and actually ratified the Council’s Definition with the seal of his imperial ring so as to prevent anybody from adding anything more to it or from taking anything away from it? Veritably, therefore, the God who spoke through this Ecumenical Council is veracious, whereas every human being and every quibble of the adversaries is vain as well as false, as the Apostle says. On the other hand it is an amusing and comical dilemma about this Honorius that one of our own great and most wise teachers of the present time proposes to the adherents of Roman Catholicism who make much of the Pope. It may be restated here as follows: Pope Honorius either was a heretic or was not. If he was, here, admittedly, we have a Pope who erred in regard to the faith. But if he was not a heretic, Leo and Adrian erred in regard to the faith by wrongly condemning and anathematizing him as a heretic. And thus, either by the former or by the latter horn of the dilemma, the legendary inerrability of the Pope as regarding matters of faith has been annihilated, or reduced to a state of inexistence. Accordingly I omit saying that Pope Marcellinus was an idolater; that Pope Liberius was an Arian; that Pope Anastasius II collaborated with the Arians; and that countless others erred in regard to the faith.

[121] We ought to call the wills and energies of Christ natural, and not hypostatical (or even substantive). For if we call them hypostatical (or substantive), we shall be compelled to attribute three wills and three energies to the Holy Trinity, since It consists of three hypostases. But precisely as the Holy Trinity is said to have and actually has but one will and one energy, since It has but one nature, so and in like manner may it be said that there are two wills and two energies inherent in Christ, since there are also two natures inherent in Him, of which, and in which, or one might rather say, which themselves are He. Divine John of Damascus has dealt most theologically and in the best fashion with the two wills and two energies of Christ which are indivisible and at the same time and in the same way inconfutable (or unconfusable) in his sublime dissertation wherein he says: “Being a single hypostasis with two natures, the Divine and the human, Christ did some things divinely and other things humanly: as one and the same person He willed and energized the divine works, and in a divinely human manner performed the human acts. For though as a God He willed the divine works, and as a human being the human acts, yet it was neither as a naked God that He willed the divine works, nor as a mere man that He willed the human acts, but, instead, it was as a God who had become a man, that is to say, who had humanized himself by becoming incarnate, by virtue of a natural and divine will and energy, the same person acting both as a God and as a human being in willing and energizing the human acts, being by nature capable of willing and energizing human acts as a human being. For each of the two natures wills and energizes its own activities in communion with that of the other. This means that the Divinity with its own self and everything else under its immediate control is acting through and by His humanity; whereas, on the other hand, the humanity, having its own self under its control and responding with respect to everything else to His divine will (i.e., in obedience thereto), wishes whatever the Divine will wishes because it itself also wishes these things, on account of the

oneness of the hypostasis.” (Taken from the *Libellus* concerning the right belief, as dictated by John Damascene, and delivered by the Bishop Elias to Peter the Metropolitan of Damascus.)

[122] For many reasons the present Council is called and is an Ecumenical Council. Firstly, because in the salutatory address which it makes to Justinian, as well as in its third Canon, it labels itself Ecumenical. Secondly, because the Seventh Ecumenical Council in its Act 8 and in its first Canon also calls it an Ecumenical Council. In addition, Adrian I, the Pope of Rome, in his letter to Tarasius, recorded in Act 2 of the 7th Ec. C. (page 748 of the Collection of the Councils), counts this among the Ecumenical Councils. Thirdly, because in its Canons it lays down legislation and pronounces decrees relating, not to any one part of the inhabited earth, but to the whole inhabited portion of the globe, both to the Eastern Churches and to the Western ones; and it specifically refers to Rome, and to Africa, and to Armenia, to the provinces in Barbary — as appears in Canons XII, XIII, XVIII, XXIX, XXXV, and XXXVI. It would be ridiculous, of course, for it to lay down legislation for so many and so widely distributed provinces, and especially to improve upon Canons of many local and regional Councils and Synods, were it not in reality an Ecumenical Council, and had it not in reality the dignity and office of an Ecumenical Council. As concerning this see the Footnote to its c. II. Fourthly, because all of the four Patriarchs of the inhabited earth attended it, and so did the Pope of Rome through his legates (or lieutenants, or proxies, or deputies); and the churches everywhere on the face of the earth recognized it and accepted it — a fact which serves as an essential mark of identification and a constitutive characteristic, or constituent feature, of Ecumenical Councils. Fifthly, and lastly, because it agrees in its Canons with the divine Scriptures and with the Apostolic and Conciliar and Synodic traditions and instructions and injunctions, a fact which in itself is a sign and a peculiar token of Ecumenical Councils, as we said in the prologue to the First Ecumenical Council, if it be not their most specifically peculiar feature.

[123] I said that more properly speaking this Council is or ought to be designated the sixth, because, though the later exegetes of the Canons sometimes call it the Quinisext (or Quinisextine), and others do too, by reason of the fact that it may be said to have supplied what the Fifth and Sixth Councils failed to provide — that is to say, that it furnished Canons to help in the regulation of the ecclesiastical polity, such as those Councils failed to promulgate — yet, in spite of the significance of this fact, it may be averred that, properly and truly speaking, this Council is and ought to be called the Sixth Ecumenical. Firstly, because, according to the author Romanus in his *Prolegomena* to the present Council, the prelates who convoked the Sixth Ecumenical Council in the reign of Pogonatus convoked also this one in the reign of his son Justinian. For, according to him, forty-three of the bishops who attended the former were present also at the latter. It would appear, however, that there were more of them, judging from the words of St. Tarasius which he addressed to the Seventh Ecumenical Council. Secondly, because the Seventh Ecumenical Council, in its Act 4 and its Act 8, and in its first Canon, specifically calls it the Sixth. Adrian II, too, in his letter to Tarasius, accepts its Canons as if considering it the Sixth Ecumenical Council proper (page 748 of the Collection of Councils), and in writing to Emperor Charles of France he calls it the Sixth and Holy Council. The legates of the Pope, too, confirmed it as the Sixth at the Seventh Ecumenical Council; and Pope Innocent III says in reference to c. XXXII of the Council, “it was arranged at the Sixth Council”; and Gratian (i.e., Franciscus Gratianus) refers to it by its proper name as the Sixth. And thirdly, also because this Council is identical with the Sixth more than with the Fifth Ecumenical Council, both as being closer to it in point of time and as having been held in the same geographical locality, since it convened in the very same palace of the Troullos (or Trullus) as that in which the Sixth Ecumenical Council convened.

[124] For this is the date of it according to chronological calculations. For the Council called the Sixth which was held before it convened in the Ninth Indiction and finished its work A.D. 681 in the first month of the Tenth Indiction, as the minutes of its meetings bear witness. But this Council (which we are considering to be the real Sixth Ecumenical Council) assembled in the year 6199 after Adam, and 691 after Christ, as its Third and Seventeenth Canons bear witness; this means that it took place in the Fifth Indiction immediately following the past period of fifteen years of the preceding Indiction in which the Sixth Council which was held prior thereto finished its business. So that from the Sixth to the present Council ten or eleven years passed in point of fact, and not twenty-seven, as the Latins allege.

[125] That this Council convened in the time of Paul of Constantinople is attested by the Collection of the Councils, on page 698 thereof; and not in the time of Callinicus, as Binius and Baronius babblingly assert.

[126] Not only does Balsamon say that he discovered in old codices of Nomocanons that these men were representing the Pope at this Council, and that the Bishops of Sardinia, of Thessalonica, and of Corinth were also acting as legates of the Pope, but even c. III of this same Sixth Ec. C. obviously bears witness that there were legates and representatives of the Pope of Rome attending it (concerning these see *ibidem* in the Collection). The Bishop of Gortyna, the Bishop of Thessalonica, and the Bishop of Corinth acted in place of the Pope at this Council, not because they were subject to the

Pope, by any reason of their having been ordained by him, but on account of the distance, says Blastaris, from Rome to Constantinople.

[127] In other manuscripts it stands “under which.”

[128] Note that the Theologian borrowed this maxim from the first letter of Demosthenes, in which that orator says: “I take it that anyone commencing any important discourse or work ought to begin first with the gods.”

[129] Some would have it that when the Apostles were about to separate and go forth to preach in the year 44, they held a large and impressive convention (as we said previously), at which they also composed a Symbol of the Faith (i.e., what is termed in English a creed), and they cite many Western Fathers as witnesses to this, that this Symbol (or Creed) is one which originated with the Apostles (just as some of our own modern theologians adduce evidence from this in regard to some points in their own theological works); which perhaps is what is meant in what the Canon here says about the faith which has been handed down by the Apostles. But inasmuch as most holy and most learned Marcus of Ephesus replied to the Latins at Florence concerning this Symbol (or Creed) sufficiently when he said: “We have not even seen a Symbol of the Apostles, as the great ecclesiarch Silvester states (in Section VI, ch. 6). On this account it must be taken that what is meant here by ‘the faith handed down by the Apostles’ is either a summary of the dogmas of the faith which was not embodied in writing but was handed down orally by the Apostles, or else the faith — that is to say, the dogmas of the faith — gathered together by the holy Gospels and the Apostolic Epistles or even Injunctions.” It appears that this Symbol (or Creed) really is contained in the Apostolic Injunctions (Book VII, ch. 42).

[130] The doctrine of the deity of a diverse god of Arius consisted in his declaration that the Father was one God and the Son another God. For in respect to the former he asserted that He was unbuilt (i.e., uncreated), whereas in respect to the Son he asserted that He was a ctisma (meaning something built, i.e., a creature). Consequently he maintained that the Father was the greater, and that the Son was the lesser; and this is the opinion that divinity is of unequal grades (or ranks), which the Canon says here was abolished by the First Council.

[131] Note that the Canon is referring to the Fathers of the Third Council who convened in Ephesus the first time, because unfortunate Eutyches, in pretending to oppose the dissension of Nestorius, drifted into a new heresy himself, by believing and teaching that a single nature inhered in Christ after the incarnation. Hence, when it came to pass that a disturbance arose in the Church as a result of this heresy, the same Emperor Theodosius the Little assembled a second Council in the same city of Ephesus, appointing the Archbishop of Alexandria Dioscorus its Exarch, in the hope that he would turn out to be another Cyril, of whom he had become the immediate successor, but he was found to be rather the contrary. For he was a Monophysite, entertaining the same beliefs as and speaking in defense of Eutyches. Hence he even confirmed the cacodoxy of the latter, and deposed St. Flavian the Patriarch of Constantinople. As a result countless disorders and evils occurred in that city, culminating in the murder of blissful Flavian. On this account indeed this Council was called the “Robber Council,” or, in Latin, “Latrocinium.”

[132] At this point in the Canon there is a note in some of the codices saying that since the wretched and evil-minded iconomachs (otherwise termed in English iconoclasts), being reproved by the Fathers of the present Council on the ground that they (sc. the Fathers) were in favor of adoration of the icons, were accusing them of being Monotheletes, this calumny is branded false by this Canon. For these Fathers together with the Sixth Council join hands in explicitly anathematizing in this Canon the heresy of the Monotheletes, and they confess that they recognize two natural wills and energies inherent in our Lord Jesus Christ. It is plain, then, that the Iconomachs bear a strong resemblance to the Eutychianists and Dioscorites, who called the Fathers of the Fourth Ecumenical Council Nestorians because they overthrew their heresy. It may even be said that they resemble the Jews, or rather to say the demons who impelled the Jews to call the Lord possessed, or controlled by demons, simply because He used to drive them out of human beings with His divine authority and power.

[133] Some Canons of certain local Synods are excepted, which were not so much ratified as corrected, or rather to say improved, by the present Council. Such are, for example, cc. IV and XXXIII of Carthage, modified by c. XIII of the present; c. XV of Neocæsarea, modified by XVI; c. XLVIII of Carthage, modified by the present Council’s c. XXIX; and other canons likewise by other of its Canons. Note, however, that the Canons of the Easter, though not mentioned in this Canon (I don’t know for what reason; perhaps it was on account of the leniency they show), have nevertheless been accepted by all the Church — and see in the Prolegomena to the Easter. The Canons made later by St. Nicephorus, and the Canonical Replies to Inquiries made in answer to Nicholas, have likewise been recognized and accepted by the Church.

[134] As to which was the Council held in Constantinople again in the time of Nectarius and mentioned in the present Canon, see this after the one in Sardica. In addition to this, note that this Canon calls the Canons, Canons of Timothy the Elder by way of distinction from Timothy of Alexandria, surnamed the Cat, who lived in the time of the Fourth Council, and therefore subsequently to the other Timothy. Note also that, inasmuch as the Latins declaim against this Council because it did not mention the local Synods held in the West, nor the Canons of the Latins which had been collected by Bartholomew Carantzas and many others before him; we reply as follows to this objection. We point out that the Council enumerated those Canons of Councils and Fathers which were in use in the Church, but at the same time also recognized and accepted all the Canons of local Synods and regional Councils held in the West that agreed with the Canons of the Ecumenical Councils. And, in general, just as the Fifth Ecumenical Council recognized and accepted the declarations of St. Augustine and of St. Ambrose, not, to be sure, in general, but only as many as pertained to the right faith and had been issued in refutation of heretics. So do we too recognize and accept whatever is right and correct in what the Councils held in the West have declared, but not everything, seeing that the Pope of Rome has decreed many things therein that are strangely incongruous. Hence it must be remembered that most of the local Synods and regional Councils held in the West erred and spoke amiss; and, indeed, to them was due the addition to the Creed that was the first and worst of evils and the primary and incipient cause of the schism.

[135] In other editions the word “illegal” does not occur.

[136] That is why the second ordinance of Title I of the Novels (Photius, Title IX, ch. 28) decrees that the ordinator of an unmarried man must ask him whether he can live with sobriety and virginity; and that any bishop is to be deprived of his bishopric and episcopate if he gives permission to a subdeacon or deacon to marry after ordination: and also why Novel 6 of Leo adds that if the candidate replies in the affirmative to the question asked him by the prelate, he may be ordained; but if anyone gives permission for a deacon to marry after ordination, he is to be deposed from office. Ordinance 44 of Title III decrees that children begotten by priests, deacons, and subdeacons who have married after ordination are not to be accounted either as natural or as spurious children, but neither are they to receive anything from their such fathers, either in the way of heritage or as a gift or pretended loan or any other conveyance, either themselves or their mothers: but, instead, all their property is to be given to the Church to which they belong. Such lawbreakers, after being divested of holy orders, can neither be raised to any mundane office or dignity nor be enlisted in the army, but, on the contrary, are obliged to spend all their lifetime as private citizens and plebeians (Phot., *ibid.*). But why is it that such persons cannot be allowed to marry after ordination? The reason is told in the third Novel of Leo the Wise, which states it as follows: “It is not right and proper, after they have been elevated to a spiritual ascent of holy orders from the carnal humbleness of matrimony, for them to return back to it again; but, indeed, the contrary ought to be done.” That is to say, in other words, after the carnal humbleness of matrimony (i.e., after they marry) they may mount to the sublime ascent of the divine state of holy orders; but those who refuse to do so, shall be deposed. (See the same views expressed in Balsamon’s Reply 36 on page 381 of the *Corpus Juris*.) Note in addition to these facts that which is the sternest of all, to wit, that Novels 7 and 8 of Leo decree that clergymen and monks who discard their habit (or garb) and become laymen shall be compelled to wear it against their will.

[137] Hence Balsamon, too, adducing the present Canon in evidence (Reply 61, page 392 of the *Juris Graecorum*), says that an Anagnost who receives a commission from an abbot to govern the monasterial affairs must not sit down ahead of the priests, or be mentioned after the abbot in the divine services, excepting only if he go to some place and therein acts instead of the abbot himself.

[138] Note that Armenopoulos (in his *Epitome of the Canons*, Section 3, Title II) and even Balsamon say that Patriarch Luke in a note (or *semeioma*, as it is called in Greek) prohibited clergymen from serving in perfumery workshops, or in baths in view of the fact that these places are calculated to engender mendacity and greed; and he prohibits deacons from practicing medicine, and excommunicates clergymen who engage in mundane and public businesses and affairs.

[139] That is why St. Chrysostom says in agreement herewith for no one to go to Jewish Physicians to be treated (page 360 of vol. VI).

[140] Note that it was for three principal reasons that this Council prohibited by an Ecumenical Canon prelates from having a wife: 1) Because in view of the fact that prelates belong to the consummate class and highest order of all ecclesiastical orders, they ought to be perfect in respect of virtues in general and in respect of virginity and purity in particular and above all: hence they ought to regulate their life with a view to strict sobriety. 2) Because prelates possessed of a wife and children were wont to bequeath the episcopate to their children at their own death as a legacy, and many of the things belonging to the Church would be plundered wrongfully and with evil consequences, just as Canon VI of the Apostles says this very

same thing. And 3) Because the trouble of taking care of a wife, of children and of a whole household prevents them from giving due attention to the matter of exercising proper diligence in behalf of their flocks, since, as St. Paul says, “he that is married careth for the things of the world how he may please his wife” (1 Cor. 7:33). So in order that all these absurdities and improprieties may be prevented from occurring, the present Ecumenical Council prohibited marriage to prelates by means of this Canon. I said “by an Ecumenical Canon” because even before this Council marriage was forbidden to prelates, but by a local, and not by a catholic, Canon. And how do we know about this? First, from divine Chrysostom where he interprets the saying of St. Paul (which in speaking of bishops says: “If any be blameless, the husband of one wife” (Titus 1:6) and says “It was on this account that he said, ‘the husband of one wife,’ not that nowadays this restriction is observed in the Church, for a prelate must be adorned with perfect sanctity and purity, but that in those times for the Greeks who were living in a state of constant fornication it was deemed a great thing for a husband to have but one wife” (Discourse 2 on Job). And secondly, from the Canons of the regional council held in Carthage number IV and XXXIII which were prevailing in the regions of Africa and which decreed that bishops, presbyters, and deacons had to make a definition, or, in other words, a definite promise to abstain from their wives (with the mutual consent, that is to say, of the wives). The present Council, on the other hand, decreed by means of the present Canon that the principle that bishops must abstain from their wives and not even live with them at all is to be enforced everywhere in the world. But as for the principle that presbyters and deacons should be obliged to abstain from their wives too, in its Canon XXX it is true that it did allow this, though not everywhere, but only in those barbarian regions because of their savage character and the instability of the faith. That such persons used to continue living, as the Council says, with their wives even after they had promised not to do so, is plainly evident from c. XXXIII of the same council of Carthage.

The present Canon, however, does not conflict with Apostolic Canon V, or with the injunction of St. Paul, nor does it overthrow or refute these. First, because although the divine Apostles merely allowed prelates to have wives, but did not make this a law; on the contrary, in fact, they only made a concession to the weakness of people of those days, and to the matters of Jews and Gentiles: for the prelates of both Jews and Gentiles used to have wives. Hence divine Chrysostom (in the same Discourse) says: “Appoint bishops, if any be blameless, the husband of one wife”: not that he made this a law, but because he made a concession to error. But the present Council, seeing that the Church was advancing by strides and that the republic of Christians was flourishing in virtues, adjusted matters so that the republic of prelates might flourish with celibacy and sobriety. That, too, is why divine Chrysostom says, in interpreting the above saying of St. Paul’s, that the only reason that St. Paul allowed marriage was because he knew that as soon thereafter as piety came to flourish, nature of herself would prefer the good of celibacy and of virginity, and the choice would favor the superior things and the better ways, of unmarried, that is to say, and virgin prelates. Secondly, the fact that although the Apostolic Canon prohibits a bishop from divorcing his wife, or at any rate from forcing her to separate, without her agreeing and consenting to it, yet it does not forbid him to separate from his wife by agreement with her. The present Council, however, in its c. XLVIII, though allowing the wife of a man about to be ordained a prelate to get a divorce from him beforehand with their mutual consent, and after the ordination to enter a convent, does not at the same time allow the wife to be separated forcibly and against her will. For if it said so, it would obviously be in conflict with the Apostles, and even with the very words of the Lord, which command that a marriage remain indissoluble. But since it does not say this, it is therefore evident that neither does it conflict, but, on the contrary, rather agrees, with the Apostolic Canon. Accordingly, briefly speaking, this Council, being encouraged by the advancement of the Church for the better, prefers unmarried men, or, more explicitly speaking, monks, for the prelacy; it does not want the married men, not because it has any fault to find with marriage or because it blames and opposes marriage, but because it prefers celibacy as something better. For this reason it admits to the prelacy even those who have been married, but have separated from their wives, either at death or by mutual agreement, in accordance with the Apostle. Accordingly, it does not itself dissolve the marriage, but ordains any man a prelate that it finds free and unbound by marriage ties, of his own accord and by agreement; and it deposes any prelate that continues to live with his wife even after the ordination. First, because as a result of living with her he may become so excited as to be prompted to fall so low as to have carnal intercourse with her, which is no longer lawful intercourse, as it was formerly; but, on the contrary, such intercourse is considered fornication and adultery, on account of the violation of the agreement and promise which he had made to observe continence with her. And secondly, on account of the scandal which such living together causes the laity, as the present Canon states word for word.

[141] Note that the Patriarch Kyr Luke (Note of Translator. — The word “Kyr” here is a transliteration of an abbreviated form of the Greek word Kyrios, meaning, approximately, Lord, Sir, or Mister), when asked for how many days those about to partake of communion must have abstained from womankind, declared synodically (or ex cathedra) that for three days they must not have been near their wives, whether they were men in holy orders or married worldlings. For if God commanded the Hebrews not to go near their wives for three days, in order to conform with the old law saying, “Be ye ready: for three days come not at your wives” (Exod. 19:15), it is far more imperative that men should keep these days who

are about to conform, not with the law, but with the lawgiver Himself, God, through the divine Eucharist. And if Abimelech (or Abiathar) the prelate (or high priest), when about to give the showbread to David and his stalwarts, asked them whether they were uncontaminated by womankind, and they replied that for three days they had kept from having any carnal intercourse with a woman: "And David answered the priest, and said unto him, Of a truth we have kept away from women (it was) for the third day yesterday" (1 Sam. 21:5), how can it be said that those who are about to partake of the Lord's Body need not be uncontaminated by womankind? In fact, even those who are about to marry ought to confess with their wives, and fast, and prepare themselves so as to be ready, before the divine liturgy commences, to be nuptially crowned (or garlanded). Then, after they are imptially crowned, let the divine liturgy commence; and when this is finished, let them approach to partake of the divine mysteries; and let them beware of having carnal intercourse that night after divine communion, thus conforming with such a most holy custom and order which had been kept and is still being kept even now by true Christians who really wish to be saved. It was for this reason, according to Balsamon, that the above-mentioned Kyr Luke subjected to penances newly-married couples who mingled with each other carnally on the same day after divine Communion. Hence we infer from the major premise the minor premise that if three days' abstinence from carnal intercourse is sufficient as preparation for divine Communion, much more is three days' fasting sufficient therefor, in spite of the fact that fasting before partaking of Communion is not decreed by the divine Canons. Nevertheless, those who are able to fast even a whole week before it, are doing the right thing. See also Footnote 2 to Ap. c. LXIII, and that to c. VII of Neocaesarea.

[142] The expression "in accordance with their own rules" is taken by the Carthaginian Council to signify "in accordance with their own promises," which such men in holy orders had made to practice temperance by abstinence, or, in other words, to maintain themselves aloof like virgins from their wives by agreement. But this Ecumenical Council, improving the decisions of that Council, which was a regional one, took the expression "their own rules" to signify "at the time of divine services and their own curacy," as Zonaras and Balsamon interpret it. Likewise the expression saying "have to be temperate in all things," as used by the Carthaginian Council, concerned temperance in curacies as regarding womankind, and not at all times, according to this Council, which captured the thought of that Council in more unambiguous terms, lest as a result of any promise on the part of those in holy orders to abstain permanently from their wives many of them be compelled to fornicate and to indulge in lewdness. There used to be barbarian churches situated in Libya and Barbary. That explains why c. XII of the present Council mentions Libya and Africa by name, for it was there that such a custom prevailed.

[143] The Latins blaspheme in asserting that the present Council sinned in legislating to the Church in Rome regarding marriages of priests; and they are manifestly clashing with the Holy Spirit, who spoke through this Council. For, being an ecumenical council, this Council legislated officially to all the inhabited earth, without any exception. For even Popes have to obey the (Ecumenical) Councils, like any other prelate, just as Pelagius II states. This Council did not err in what it decreed in regard to the marriage of priests, since it followed the Bible, which declares that a marriage must remain indissoluble; and it also followed the First Ecum. C., which avoided this, the possibility, that is to say, of a forcible divorce in the case of the marriage of priests. But inasmuch as this inviolable custom, or rather canon, in Rome compelled many priests to divorce their wives forcibly (I say forcibly because who loved the value of holy orders and could not secure them when they had wives, were forced for the glory of the office to divorce their wives against their will), and thereafter to fornicate and to indulge in lewdness, and to have housekeepers (as the Latins have indeed even today undisguisedly and by permission), on this account the Council prohibited this. For it had to prohibit prelates from marrying, for the reasons which we have explained in connection with c. XII, and especially in order to prevent them from handing over the affairs of the Church to their children. But as regards priests there is not so much need of such a prohibition, in view of the fact that a priest is ordained to act as the watchman of a small parish, and village, and vicinity. Besides, even if one of the priests, with the consent of his wife, gets a divorce, or abstains for a time, the work is acceptable. But to be forcibly divorced, as was caused by the canon in Rome requiring priests to agree to it, is a violation of the law, and is in fact a counter law enacted in defiance of the Holy Spirit. But then again, if the Latins blame this Council as erring in this respect, why is that they actually practice what it decreed? For when it comes to the nation of the Marionites, situated round about Mt. Lebanon and Phoenicia, and adherents of the Latin faith, they allow the priests to have their wives. So let the wretches blame themselves because they allow the priests of the Marionites to mingle carnally with their wives and on the same day to conduct sacred services, thus clashing with St. Paul and the Canons, including this one and c. III of Dionysius and cc. V and XIII of Timothy, which forbid this; and because they allow Orthodox priests in Lechia who have married twice to remain in holy orders provided they accept Papism, or Roman Catholicism, which is contrary both to the Canons and to all antiquity, and is tantamount to a maxim that one married a second time cannot become a priest.



[144] See also St. Gregory the Theologian in his Discourse on the Lights, where he says: “Jesus was purified when thirty years old, and so how is it that you are trying to teach old men before you have even grown a beard, or you believe that you are teaching them, though have neither the age nor the skill to command respect? What a Daniel, and so and so, modern judges, and plenty of examples at their tongue’s end (for every wrongdoer is ready to produce excuses). But rarities are not laws of the Church, any more than one swallow makes it spring.”

[145] Note that Zonaras says in his interpretation of c. XXXIII of Carthage that the subdeacon does not come into contact with the holy things, adducing in support of his statement the Council held in Laodicea, which forbids a servant to do so; and from such testimony it would appear that he considers a subdeacon and a servant to be on the same footing. Yet they do not appear to be one and the same on many accounts. First, because the subdeacon does touch the sacred Mysteries, according to the said c. XXXIII of Carthage and c. XIII of this 6th; and the liturgical vessels, according to Inj. XXI of the eighth book of the Apostolic Injunctions, whereas a servant cannot touch sacred utensils, nor has he any place in the diaconicon, according to c. XXI of Laodicea. Secondly, because a servant must not neglect to watch the doors of the church, according to c. XXII of Laodicea, when he is the doorkeeper; but the subdeacon is not the same person as the doorkeeper, being distinct from the latter, according to c. IV of the 6th, which mentions them as distinct, and according to Justinian Novel 3 (contained in Book III of the Basilica, Title II, ch. 1; in Photius, Title I, ch. 30), which appoints others to be subdeacons, and others to be doorkeepers (of whom there were a hundred), in the great Church. So that it appears hence that blessed Eustratius Argentes, on page 273 of his disquisition concerning the Mysteries, made a mistake where he says that ch. 57 of the second book of the Injunctions says for subdeacons to stand at the doors of the women. For by careful observation of the location we have ascertained that the deacons stood at the doors of the women, just as is also appropriate, and not the subdeacons. Chapter II of the eighth book of the Injunctions, mentioned by him, contains no reference to such a thing at all. And thirdly, because some insist that the ministers of the divine service mentioned by St. Chrysostom in his commentary on the parable of the prodigal son were the deacons and the subdeacons (because the subdeacons also, according to Zonaras, in his interpretation of c. XXII of Laodicea, were wont to call out “Approach, ye catechumens,” just as the saint mentions there, that is to say, connection with these ministers), and that the thin cloth which they had on their left shoulder was that which is now called the orarion, which orarion a servant is forbidden to wear by c. XXII of Laodicea (though as regards the orarion it is not true). For only deacons could wear it, on the ground that it was of use to them (see also the Footnote to c. XXII of Laodicea, and that to c. XXIII of the 6th), and not the subdeacons, on the ground that it was of no use to them. So from these various activities it appears that servants were different from subdeacons, and that it was only by a general name, and not by any law, that subdeacons, anagnosts, psalts, exorcists, doorkeepers, ostiaries, and all clergymen in general that were outside of the Bema, were often called servants, in accordance with cc. XII and LXXXIX of Basil, and c. XXIV of Laodicea, but especially c. XX of the same Council, as we said also in the Interpretation of Ap. c. XVII, and more particularly in accordance with c. XIV of Sardica. Nevertheless, others thereafter allot these services to the subdeacons, as, for instance, Gabriel of Philadelphia (on the mystery of holy orders) says that they were given the work of getting ready and furbishing the holy vessels, and the sacred vestments, and safeguarding them. This same fact is also stated by Symeon of Thessalonica, who adds (ch. 164) that they were wont to guard the sacred doors to keep anyone from entering the Bema and to put out the catechumens when the deacon called out “Approach, ye catechumens.” It is on this account too that even today the sub-deacons are wont to say “All ye faithful,” and at the great entrance they take the surplus holy vessels, and give them to the servants to guard; in the litanies they march in the van holding the cross; they also furbish the lights attached to the Bema, the chandelier, and the tricerion; and before the doors of the Bema they receive communion from the prelate or priest after the deacons. See also c. LXIX of Basil, where the servant is evidently a different person from the subdeacon.

[146] Taking a cue hence, some assert that these seven deacons ought not to be painted as deacons of the Mysteries with a censer, sticharion, and orarion, and bareheaded. But, seeing on the one hand that God-bearing Ignatius in his letter to the Trallians states that Archdeacon Stephen performed a pure and faultless liturgy for James the Brother of God, and on the other hand seeing in chapters 4 and 47 of the eighth book of the Apostolic Injunctions that the seven deacons are classed with bishops and presbyters and numbers with them, one of whom was Stephen, I deem that the same persons were also Deacons of the Mysteries, and consequently that it is not improper to picture them also as Deacons of the Mysteries.

[147] True, Sozomen says (in book VII, ch. 19) that although in other cities the number of deacons was a matter of indifference, in Rome, down to his time, there were seven deacons, after the likeness of these seven whom the Apostles selected, which is attested also by divine Maximus in commenting upon chapter 3 of the Ecclesiastical Hierarchy of Divine Dionysius, which deacons the same Dionysius calls “select” (or, in Greek, *ecclitai*).

[148] Attached to the present Canon there was found a note reading as follows: “Note the present Canon, and wonder at the way it is being neglected today. For that most devout Patriarch Sir John, surnamed the Chalcedonian, who lived and served during the reign of Alexius Comnenus, used to teach every Sunday. That is why his teachings were contained in a special volume. And there is also found a Kyriakodromion of John, or George, Xiphilinus, a Patriarch of Constantinople, and of other Patriarchs and Bishops.” In agreement with the present Canon St. Justin also speaks of the Dean in his second Apology for the Christians. For he says that on Sunday Christians from all parts of the country used to congregate in the church; and after the appropriate passages of the New and Old Testaments would be read in the liturgy, the Prelate would give a teaching (or didache). “Afterwards when the Reader ceased reading, the Dean in a sermon would offer the admonition and invitation to emulate these good men and imitate their good works.” But that the Presbyters were also deans of the churches is shown by the fifteenth Discourse of St. Gregory the Theologian (on page 226) where he calls the Presbyters “Pastors” (or shepherds), and the Bishops “Archpastors” (or chief shepherds). Zonaras, too, states that they are assessors to the Bishops (i.e., entitled to sit with them) on the Bema (or Sanctuary). St. Chrysostom, too, says that they have the teaching and protection of the laity. But if these assertions are true, it is obvious that they themselves are also co-deans of the churches. See also the testimony of St. Chrysostom in the Footnote to Ap. c. LVIII, and c. XIX of the 7th.

[149] The papalethra, which is also called a garrara, according to Peter of Antioch in his letter to Caerularius, is a more or less circular tonsure of the hair at the point of the head, similar to a wreath. It is not a custom confined to the Latins, but one that was adopted by the entire Church, both the Eastern and the Western, as is corroborated both by the present Canon and by the Holy Fathers: for St. Jerome in writing to St. Augustine says, “I wish I had your halo”; likewise St. Augustine wrote to Bishop Proculianus, “by our halo.” It is wont to be affected, not in honor of the Apostle Peter, as the Westerners say, but originally and properly, in order to serve as an outward sign of the guise of clerics, by which the latter differed from those who were not clerics, according to the present Canon. Consequently, and in a more allegorical way, it served as a type of the crown of thorns of the Lord, according to the interpretation given by St. Germain in his dissertation on mystical contemplation. Be that as it may, the clerics of us Easterners, unskillfully cut the hair of the head above and a little below, crosswise, that is to say, and leaving the crown untoussured in the center, and wholly untouched, thus today inexpertly and inartistically contrive this papalethra; whereas the Westerners, because they affect this for adornment, make it by shaving the hair from the head above and below, and cutting off the central part entirely and making it unlike the halo of the saints. For this reason Maximus Margunius, in his thirty-fifth note on the Canons of Antioch, called the papalethra of the Latins a “whorish garland.” See Dositheus in the Dodecabiblus, p. 778. As for the fact that our own clerics ought to wear this halo at the point of the head, let them learn it from this Canon. For it is not right to do away with eternal devices which our Fathers devised. Two things, however, in the present Canon are noteworthy: one is that those in holy orders who were being deposed on account of canonical crimes first put off the guise of the Clergy, and thus dropped into the status of laymen (for it would have been unbecoming for them to have stood with laymen with the guise of the Clergy). That is why Balsamon, in interpreting c. XLIV of Basil, says that those who have been deposed change guise, and on this point Ap. c. XXV and c. III of Basil can be reconciled with each other, as well as all other Canons that say for the deposed to be dropped into the status of laymen. Accordingly, others say that if the deposed themselves afterwards come to hate the sin willingly and spontaneously, and keep away from it altogether, and repent, they may regain the guise of the Clergy which they lost. If this is true, it is plain that such men used to be elevated to the status of those in holy orders and enjoyed the honor attaching to the rights of sitting and standing with them. And on this point again cc. I and II of Ancyra, cc. IX and X of Neocaesarea, cc. III and XXVI of the present Council, and c. XXVII of Basil can all be reconciled, which say that those who are degraded from holy orders may enjoy the honor attaching to the rights of sitting and standing with those in holy orders, and in general only the outward honor of holy orders, concerning which see the Footnote to c. XXVI of the present Council.

[150] It may be inferred both from the present Canon and from c. LVIII of this same Council that deacons too were wont to impart the divine mysteries to lay persons. Hence in consonance with these the Apostolic Injunctions (book VIII, ch. 26) also say that after the prelate or priest has celebrated the liturgy, the deacon takes the mysteries from them and imparts them to the laity, not that he is a priest, but as one ministering to the priests. This function of the deacon consisted chiefly and properly in imparting of the chalice, according to the same Injunctions (book VIII, ch. 13). Let the deacon, it says, hold the chalice, and, while in the act of bestowing it, let him say, “Blood of Christ; a Cup of Life.” This same fact is also attested by Cyprian in his fifth discourse concerning the lapsed; and by St. Ambrose of Milan, in volume I concerning duties; and by John Chrysostom, in his Homily 83 on St. Matthew. See Argentes, page 306. Those who partook of the chalice used to wipe their mouths on the deacon’s orarion, which need was what required him to wear it, as we shall have occasion to state in connection with c. XXII of Laodicea. I said “chiefly and properly” because St. Justin, in his second Apology, says that deacons were also wont to administer the communion to others in the way of the holy bread too. “Those called among us Deacons give to each of those present to partake of the Eucharistic bread and wine and water, and to those not present they take away.” This appears to be what is meant also by c. II of Ancyra.

[151] From this Canon it becomes manifest that those spirituals (i.e., confessors) must needs be deposed who, deeming piety to be a regular business, as St. Paul says, and being traffickers in Christ, demand money from the Christians who confess their sins to them, and who therefor give them permission, even though they be unworthy, to commune in the divine mysteries. This is exceedingly great impiety, which most learned and most theologically well-grounded Joseph Bryennius censures and speaks of despisingly in one of his discourses, saying that this is what caused the race of us Orthodox Christians to be taken captive and to be delivered into the hands of the impious and godless Hagarenes. “What will you give me if I allow you to commune?” But what else is this than that which Judas said to the Jews in betraying the Lord into their hands? “What are you willing to give if I deliver him to you?” Most all-sacred and holy prelates, take care, for the love of God, to extirpate this great evil from your provinces, the result of which is that every day gentle Jesus Christ, who was sold but once for the sake of our race, is being sold over and over again.

[152] Although Balsamon in his interpretation of the present Canon does say that such theatrical shows and such games are prohibited only on Sundays and the great holidays, but not on the other days, inferring this from that which c. LXX of Carthage says to the effect that these shows must be transferred to other days, we say, principally and primarily, that c. LI of this Ecumenical Council prohibits their being held, not on some days and on other days not so, but not at all on any days whatsoever. Consequently, and because the same Council of Carthage in its c. XVII says that it is ever and always preached to all Christians not to go near any place where there are blasphemies and other improprieties that attend or mark such theatrical shows. Moreover, we say what St. Basil the Great says (see in extenso XX). No blamed thing in itself can ever become good on account of the season in which it is done. “None of the things that have been condemned is suited to us for the time being.” But since these spectacles and theatrical shows have been blamed, they are not to be praised and are not good even when held on non-festival days. For these things are really demonish works. St. Chrysostom, too, says (Horn. 12 on the First Ep. to the Corinthians, page 318 of volume III): “And talk not to me of custom. For if a thing is wicked, let it not be done even once; but if it is good, let it be done again and again.” Or, in other words, if the thing is an evil, let it not occur even once; but if it is not, let it occur at all times. The same Chrysostom calls theaters and circuses and horse races pomp of Satan (Discourse 20 on statues, page 610 of volume VI). And again the same saint says: “Frequenting theaters has given birth to fornication, licentiousness, and lewdness of every sort. And watching horse races, prize fights, burlesque shows, and boxing, and exhibitions of insolence, and the exchange of insults have engendered constant aversions” (Discourse 15 on statues, page 564 of volume VI). See also the discourse which he prepared specially to show how improper it is for anyone to go near theaters, since these make men perfect adulterers (page 89, of volume V).

[153] From this Canon it can be proved that as regards all priests that are deposed from holy orders on account of their manifest crimes, or who have been obstructed by a spiritual father as a matter of advice on account of their hidden sins, or even by themselves when stricken by remorse if they abdicate the rights of holy orders, none of them, I say, can either bless or sanctify or perform any other sacred office, either secretly or openly. But if this is true, it follows as a matter of logic that such men can neither chant sanctifications nor administer the communion to anyone, nor comforting assurances, nor baptisms, nor unctions of holy oil, nor other such services, since all these sacred rites and acts inevitably involve the impartation of a blessing and sanctification, which sanctification is something that they do not possess, according to the contents of this Canon. But neither can such men accept accountings and become spiritual confessors. For, according to Symeon of Thessalonica (Reply 11), the one accepting accountings must also bless, and say a prayer designed to grant a pardon, and must perform a liturgical service, and administer the communion to those who are confessing their sins, and must intercede in behalf of penitents, and, briefly speaking, the Confessor needs to have an active part in the exploitation of holy orders, according to Kitros (and see the Footnote to Ap. c. XXXIX). As for the assertion that the above are unqualified to perform these things, there are many proofs that such is the case. 1) Because if a priest who has unwittingly fallen into an unlawful marriage, which is the same as saying, has committed an involuntary sin (for, according to Nemesius, a sin is involuntary if it is committed as a result of force or as a result of ignorance), cannot either bless or sanctify or perform any other sacerdotal operation, according to this Canon, still less can one do these things who has been deposed on account of a voluntary sin that renders him liable to deposition from holy orders, or who has resigned. 2) If c. III of the present Council, mentioning this same Canon of St. Basil, decrees that those suspended for a while must not pronounce a blessing or conduct a sanctification, still less can those who have been deposed or who have resigned pronounce a blessing or conduct a sanctification, seeing that their condemnation to deposition is permanent, according to c. III of Basil, and they can no longer return to the holy orders out of which they have fallen. 3) In view of the fact that c. VIII of Nicholas prohibits one who has resigned from holy orders of his own accord either to pronounce in advance the words “Blessed is God,” or to pronounce in subsequence the words “Christ is the true one,” or to partake of the Eucharist within the Bema, or even to waft incense with the censer, but, on the contrary, must be confined to the status of laymen — and, be it iterated, if it prohibits them even from plying the censer, much more so does it evidently prohibit them from pronouncing a blessing, and from conducting a sanctification, and from performing the above sacred offices we have named. Even though c. IX of Neoeaesarea does say

that a priest who has committed a carnal sin before ordination and has confessed it himself shall not offer, or, in other words, officiate, but may remain entitled to all other privileges — if, I say, that Canon does say this, on which Canon alone those rely who want to have those who resign from holy orders on account of their sins to be entitled to pronounce blessings and to conduct sanctifications and to perform the above sacred offices, we interpret it in accordance with its true intent, which is also consonant with the rest of the Canons. So when the Canon says for such a priest not to officiate, together with officiation the higher and more catholic operation of holy orders, it is to be noted that the lower and more particular sacred acts of holy orders were included by it. As for the other prerogatives which it says are to remain unaffected, they are: a) the right to wear the guise of the cleric, and not to be relegated to the status of laymen — which rights are forfeited by those who have been deposed for canonical crimes, according to c. XXI of the 6th; b) the right to sit in company with the priests, according to the present Canon of this Ecumenical Council, c. I of Ancyra, and c. XXVII of Basil; c) the right to stand in company with the priests, according to c. III of the present 6th; d) the right to enjoy the outward honor, according to c. I of Antioch, or, in other words, the honor to participate in conventions held outside of the churches, or, according to Balsamon, the honor to participate in activities conducted outside of the Bema, or rather to say the honor attaching to the outward guise of the presbyters, which they wear; e) the right to retain the name of priest, according to Balsamon. Zonaras and Balsamon, however, say further, in interpreting the same c. IX of Neocaesarea, that such priests are even to be allowed to commune within the Holy Bema (though the Canon of Basil merely allows priests who have not committed the sin to completion to commune in company with presbyters and deacons when they have been suspended for only a while). So these privileges and these honors are the rest of the prerogatives in regard to which the Canon says that they are to be retained by presbyters who have confessed their sin; but not also any active operation, or blessing, or any other sacerdotal act. For nowhere do the above Canons bestow upon those who have been degraded from holy orders the right to perform any and every sacerdotal function, but only the right to sit and to stand with their fellow functionaries, and, generally speaking, the outward honor, and nothing more. Hence how can it be said that this one Canon alone of Neocaesarea is in conflict with and contrary to six other Canons and two Ecumenical Canons, namely, cc. III and XXVI of the present Council, cc. I and II of Ancyra, c. I of Antioch, and c. XX of Basil? But, at any rate, there can be no antinomy and strife between erudite men of the Spirit on account of the absurdity. So the one Canon ought to be understood in accordance with the six Canons. But as for the view that the expression “let him offer” used in c. IX of Neocaesarea includes every sacerdotal function and service, and that the expression “the rest” used therein denotes sitting and honor, even Balsamon took it thus in interpreting the present Canon of the 6th, but as for the “sacred Canon” which it mentions, he thought that this referred to c. IX of Neocaesarea, and that the present Canon of the 6th is consistent with that one. These things having been thus stated, I marvel whence the present-day custom has arisen of letting priests degraded from holy orders pronounce blessings and conduct sanctifications, at a time when neither the Canons say this nor do the exegetes themselves. But even though it is true that Novel 79 of Leo the Wise says for presbyters, deacons, and subdeacons married and on this account deposed from office are not to get the mundane guise, or to be condemned to be denied the right to perform other service in the church that it is not illicit (or, in other words, that is not unlawful and contrary to the Canons) for them to undertake, yet the fact remains that it says that this service is something else — that is to say, suited to servants, and to ecclesiastics (and see the Footnote to c. XV of the 6th), and not blessing and sanctification, and the sacred acts of holy orders which it is illicit for such persons to undertake and contrary to the Canons. I realize that when these facts are stated, they appear severe and grievous to priests who have been deposed or have resigned on account of some sin of theirs. But once we have taken in hand to interpret the Canons, we are determined to tell whatever is pleasing and right of all that is in the Canons, and those who possess fear of God and a good conscience owe it to themselves to take cognizance of the truth and to correct themselves accordingly. These things are what spiritual fathers ought to tell those in holy orders who have not been duly taken to task and censured; and they should do this not by way of reprimand but by way of advice, leaving everything to their conscience, so that if they wish to do so of their own accord, they may either resign from the duties of holy orders or not resign.

[154] Hence both priests and prelates must employ some shift in time of a plague to enable them to administer communion to the sick without violating this Canon; not, however, by placing the Holy Bread in currants, but in some sacred vessel, so that the dying and the sick may take it thence with tongs or the like. The vessel and the tongs are to be placed in vinegar, and the vinegar is to be poured into a funnel, or in any other manner that they can that is safer and canonical.

[155] Holy Communion must be administered or imparted not only separately from the grapes, but also separately from the fragments (of holy Bread). That is why Symeon of Thessalonica (ch. 94) says that priests must be very careful not to administer the communion to Christians by giving them these fragments (more usually called, in Greek, *antidora*), but must be sure to give them pieces of the very body of the Lord itself. If those who are about to commune are not numerous (as happens especially on Great Thursday, during the Christmas festival, on the occasion of the feast of the Holy Apostles, and of that of the Theotoke), let them not place the fragments in the Holy Chalice, in order to avoid making a mistake and administering the communion to anyone by giving them the fragments: instead, let them leave them on the Holy Disc, and

after administering the communion to the Christians, then let them put them forth and let them celebrate the holies, just as it is the custom to do so in the monasteries of the Holy Mountain. For notwithstanding that the fragments were united with the blood and the body of the Lord, they did not actually become a part of the Lord's body.

[156] Hence we inferentially conclude that this custom of breaking the fast on the occasion of Great Thursday came to prevail in Africa, or even in other parts of the earth, at a time before the Second Ecum. Council had yet been held, since the custom is censured in this Canon by the Council which was held in Laodicea before the Second Ecumenical Council was convoked. But one might wonder why c. LXXXIX of the 6th says for us to celebrate the Great Week (i.e., Passion Week) with fasting. And the first Canon of Dionysius asserts that some Christians pass these six days without eating any food at all, while others pass four of them, and others three, and others two in that fashion. Moreover, the Injunctions of the Apostles (book V, ch. 18) expressly say that on these days of the Passion one must not eat anything else but bread, water, salt, and vegetables, without tasting wine or meat. This is further corroborated by c. L of Laodicea and c. XXIX of the 6th, as we have said. Why, I ask, do these Canons say these things, whereas the Rituals permit one to break the fast on Great Thursday by partaking of oil and wine? (though it must be noted that the more accurate manuscript rituals of the Imperial and great Monasteries of the Holy Mountain permit the fast of Great Thursday to be broken only in respect of wine, and not also in respect of oil; and it is they which we ought to follow. For it is thus written in them: "We partake of wine, and of a stew without oil.") It seems to me that this is due to two opposite opinions having come into vogue as respecting Great Thursday. Accordingly the Canons of Carthage allowed the eating of only dry things to be abolished on that day; whereas all these other Canons, as we have said, decree that only dry things are to be eaten on that day. For this reason and on this account the God-bearing Fathers who compiled the rituals, plodding the middle path, so to speak, between these two opinions, decreed that on that day the fast might be abolished, or rather abated, only in respect of oil, having decided to make this concession in honor of the Lord's Supper, which took place in the first instance on that day of the week. Nevertheless, one would do better to fast even on Great Thursday both from wine and from oil. But as for those persons who right after the liturgy of Great Saturday indulge in wine and oil, are obviously breaking the law. For the divine Apostles in their Injunctions (book V, chapters 18 and 19) command Christians to fast throughout Great Friday and Great Saturday, just as they themselves were accustomed to fast on those days, since fasting on these two days is laid down as a law by Christ Himself, who said: "But days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matt. 9:15). Now, it was on Great Friday and Great Saturday that the Lord was in fact taken from the Jews and crucified and buried, for our salvation. But if anyone should offer an objection to this view by citing the statement in the Ritual to the effect that on the evening of Great Saturday the Cellarman comes and gives a piece of bread and glass of wine, we reply to this objection, that this glass of wine and this piece of bread are not ordinary wine and ordinary bread, but, on the contrary, are bread and wine that have been blessed by the priest: 1) because further above it says for the bread to be blessed, and further below it mentions this; 2) because in most of them it is found written in the following fashion, to wit, — with a single piece, not of bread, indefinitely, but of the bread, definitely and relatively, of the above blessed bread, that is to say; and 3) because this glass of wine was the blessed wine, which, after being mixed with water, was wont to be given to the brethren for the purpose of sanctification, and especially to those who had communed in order to rinse, that is to say, in other words, in order to wash out their mouth, just as it is the custom to do right after divine Communion. Many persons fast for three days during Holy Lent. Accordingly, why should they not fast also for the two days of Great Friday and Great Saturday, which is more necessary? Indeed, if they cannot do both fasts, it is better for them to fast on these two days, than to do so on the three days in question. For divine Chrysostom says, in his Homily on the Great Week, that just as the Great Week is the head and greater than all the other weeks in the year, so again is Great Saturday the head of the Great Week. The fact that the above blessing of the bread is that which is the customary solemnization carried out by breaking the five loaves is more plainly and more explicitly presented by the manuscript Ritual of the Monastery of the Pantocrator. It says, however, also this, that of the blessed loaves of bread a sufficiently large piece must be given to each brother, and similarly as regards the blessed wine. Hence it is to be inferred that the loaves of bread must be of a large size, and the wine must be of a correspondingly large quantity, in order to suffice for all.

[157] Photius notes (Title III, ch. 14) that if anyone should celebrate a liturgy in a private place (meaning a common place, and not a prayerhouse, as some interpret the word), in a barn, or in a farmhouse, or allows others to celebrate it than those who have been appointed to do so by the prelate, the particular place in which the liturgy was held with the landlord's knowledge, shall be dedicated to the church of that village, through the bishop and steward and ruler. But if the landlord had no knowledge of the affair, he is not liable to punishment, but those who knew about it are to be exiled and their property is to be confiscated and dedicated to the church of the locality in question. Balsamon, on the other hand, asserts that antimensia are consecrated by the prelate to this end that they may be laid on the holy tables of prayerhouses and be considered, in accordance with the meaning of their name as being employed instead of a consecrated holy table (this is understandable in view of the fact that the Latin word mensa signifies table, and so mensalia too is the name for the cloths

spread over the tables); and the priests who receive these from prelates, it would appear, by implication receive at the same time also permission from them to celebrate the liturgy with them in such prayerhouses. John of Kitros, on the other hand, in his Reply 13, asserts that a priest is sinning who celebrates a liturgy or performs a baptism with an antimension in a special place in a house or boat separated with holy icons, as also the priests of kings and emperors perform sacred rites out in desert plains in rush huts. Balsamon also says this same thing in his Reply 14, and one who officiates in such places without an antimension is to be deposed. These antimensia must have portions of the relics of martyrs sewed to them in order to be able to fulfill the function of a Consecrated Table truly, as is required by the ordinance concerning antimensia in the Euchologion. That is why they never use antimensia in Moscow without any relics of martyrs. See the Footnote to c. VIII of the 7th.

[158] I said “except in case of great necessity” because according to St. Basil the Great (in Epitome by Definition What) one must neither eat an ordinary supper in church, nor the Lord’s Supper in an ordinary house, unless it be in case of necessity that one chooses a cleaner place and house. That is why even in time of persecution command the bishop to have a gathering in houses in order to avoid having any pious person go to church or to a gathering of the impious. In fact, many noteworthy things appear to have occurred in ecclesiastical history under the stress of necessity. For we read that the sacred martyr Lucian, a presbyter of Antioch, when in prison, conducted divine services upon his breast, having the clergymen and faithful ones present stand in a circle to serve as a temple. Moreover, Theodoret the Bishop of Cyprus, when in the desert and at an unsheltered place, used the hands of the Deacon instead of a holy table and performed the divine liturgy upon them, because the breast and hands and arms of the priest are more precious and more sacred, according to St. Chrysostom, than a stone table and the inanimate vessels thereon. But such cases are altogether rare. For oratories, however, and any other place where it becomes necessary to perform sacred rites, the so-called antimensia are indispensable. If anyone wonders, on the other hand, what becomes of that house wherein Mysteries were offered, when it comes to be enslaved by wars — whether it remains sacred, that is to say, or becomes ordinary, let him consider the Footnotes to c. XIV of the 4th, which may be read with due regard for what Synesius says to the effect that that house or place in which men assembled and prayed as usual in time of an incursion of heathen does not become sacred on that account; for all the private houses that afforded a reception to prayers and Mysteries in the time when Arianism was rife remained again private and ordinary dwelling places just as they were previous thereto.

[159] Though the present Council in this c. XXXI allows a baptism to be performed in a prayerhouse with the permission of the bishop, yet in its c. LIX it appears to prohibit altogether any performing of a baptism within a prayerhouse, just as Zonaras says, not that it is conflicting with itself, but perhaps on account of these supporting points, in order that a large number of Christians assembled in common churches may stand as witnesses to the baptism on every occasion and in order that the name and date of those baptized may be recorded in the archives of the catholic church, thereby preventing the occurrence of the unlawful anomaly of a person’s having been baptized twice over owing to the circumstance that there are no witnesses to the fact that he was baptized at any previous time, according to c. LXXX of Carthage and according to c. LXXXIV of the present Council likewise, and in order that the sponsor (or godfather) of the one baptized may be known to all, and therefore that the spiritual relationship thus resulting may not be ignored when it comes time for the one baptized to get married. Both the foregoing possibilities could easily occur if a person were to be baptized in a prayerhouse when no such number of Christians were assembled there. Perhaps, however, it prohibits baptism in oratories (only) when it is performed without the consent of the bishop, precisely, that is to say, as it prohibits also the holding of liturgical services in a house of prayer without his consent and approval. There is, however, also a third reason why baptism should be performed in churches, and not in oratories; to wit, that the priest must first make the offertory and afterwards, wearing all the sacerdotal vestments, must come out and baptize the child, and after the baptism must commence the divine liturgy, and at the end of it must administer communion to the child baptized. For just as nature had milk ready for the nourishment of the body of the infant directly when it was born corporeally, so and in like manner grace prepares divine communion ready for the spiritual nourishment of the infant directly when it is reborn spiritually through baptism. If, however, the infant is in danger, it may be baptized at any time, and at any place it happens to be.

[160] The Aquarians — those, that is to say, who offered water instead of wine — had as the leader of their heresy Tatian, who had formerly been a disciple of St. Justin. (Theodoret, *Cacomythia* of Heretics, Book I, ch. 20).

[161] The miracle of the Lord’s indefectible body was a double one, not only because of the fact that it spurted blood and water, the blood like that of a human being but the accompanying water like that of a supernatural source, according to St. Gregory the Theologian, but also because it spurted them warm and alive, as though that side of the body were living, and life-producing because of the substantial union therewith of the life-producing Divinity, according to Symeon of Thessalonica. Hence, in order to represent the first miracle, it was made a law for blood and water to be placed in the holy

chalice; and in order to represent the second, it was ordered from above and in the beginning, as Balsamon and Germanus of Constantinople say, that this water be poured in hot and boiling at the time of the communion troparion (or hymn), not cold, or lukewarm, in order that the priest himself and the others, by partaking of the blood and water while thus hot, may be disposed to think that they are partaking of them just as they came out of the Savior's life-producing flank. So those priests who are neglectful in this regard are making a mistake, a great mistake, when they fail to heat the holy element to boiling, but pour it lukewarm into the holy chalice. For it must be boiled and be bubbling hot when it is poured in (so that the holy chalice itself will be heated by it to the boiling temperature), as the name of it denotes. For *zeon*, in Greek, signifies boiling water. That is why divine Nicephorus in his c. XIII says that a presbyter must not conduct the liturgy without boiling hot water. The Latins, on the other hand, who conduct their mass with water that is not hot, represent the living Divinity as dead, as well as the Savior's divine flank which is vivified by that Divinity. But priests must be careful and put less water in the chalice when first pouring water in at the time of the prothesis, but later they must pour in more of the hot water for two reasons: both in order to heat up the previous combination in the chalice, and in order that the mixture of wine and water may be moderate, and not become the contrary, and afford the Latins occasion to accuse us of corrupting the mixture in the chalice with excessive water. It is fitting in regard to the present Canon and most necessary to priests that we add in this Footnote what ought to be done if the divine Mysteries should happen to be spilled or be eaten by insects or other small animals. In this connection Symeon of Thessalonica (Question 81) says that if they happen to be spilled when the Great Entrance is ended (which is the same as saying before the sanctification and transessentiation), or the bread happens to be eaten by rats or mice during the preparative (called in Greek *proskomide*, or *proskomide*, according to a different system of transliteration), or prothesis, and this fact is not perceived until after the Great Entrance, the priest must make a second union (i.e., mixture) in the chalice, and bring forward other bread with the prophetic words, and adding, or saying in addition thereto, the prayer of the prothesis. Afterwards he must begin saying the prayers that follow the Great Entrance, as lustrative (for those said before the Entrance need not be repeated, as not being lustrative). The spilled holy elements, on the other hand, must be gathered up together with the dirt and other matter by the priest in a holy vessel, and be thus reserved or placed aside in the crucible, or in some other sacred place that is safe and not liable to be stepped upon, lest they be trodden underfoot or suffer anything else that is unbecoming. Accordingly, if the place where the holy elements were spilled is strewn with small and easily removable pieces of marble, he must take them away entirely and put them in a separate place; if, on the other hand, they are big and cannot be moved, let him not take them away, but he must excavate them deep with a chisel over all the surface where the holy elements may have spread, and he deposit all the particles of marble chipped off and the accompanying marble dust in the crucible, after cleaning all the region as thoroughly as he can. If not all the holy elements were spilled, but a part of them remained, he must add some more, as much as may be needed for the sacred rite. If, however, before the sanctification is finished the holy elements be spilled upon the sacred vestments of the priest, which are luxurious and costly, they must be washed out well in a separate vessel, so as to leave nothing of them in the vestments; and the wash-water must be thrown into the crucible. But if they are spilled upon the vestments after the finish and transessentiation, that part of the raiment on which they spilt must of necessity and indispensably be cut away and be made a sacred wrapper or cover by being washed out in that place in which the holy chalices are washed. As for the priest who spilled the elements, he must first confess the sin to the bishop. Then, if it appear that this was a result of his negligence and carelessness, he must be canonized (i.e., penalized canonically) sufficiently and be suspended for a time, unless a priest is not available to replace in that territory; for in that event he is not suspended, but penanced (by way of reprimand) with fasting, prayer, and genuflections. Balsamon, in Reply 20, according to the manuscripts, though in his published Replies this is not found, that if the Holy Elements are spilled before the sanctification, the matter may be remedied by means of a moderate penance. But if they are spilled after the transessentiation, in case it be due to the priest's negligence, he is to be canonized with a severe penance, and with suspension from his holy orders, or priesthood; but in case it be due to some demoniacal complicity, his static sin is to be penanced more lightly with a canonical penance, lest the Devil appear with that method and complicity to be gaining an advantage by preventing the priest from officiating uninterruptedly, or, in other words, in order that the Devil may not be furnished an occasion to prevent the priest from exercising the liturgical function continuously. This very same identical thing is said also by John of Kitros in his Reply 11, preserved in manuscripts. Manuel Charitopoulos, on the other hand, of Constantinople, in a synodical decision, decreed that if the presanctified bread be eaten by cats or rats, the priests are to be penanced because they failed to keep them safe and in a secure place (page 239 of *Juris Graecorum*). All priests that are celebrating in chapels must be very careful lest any rat snatch a piece of the prepared bread from the holy paten. Hence they ought to wrap up the paten well with its cover and have a servant to watch over the holy prothesis, or they themselves must take care of it, lest on account of their carelessness the divine bread be devoured and consequently they themselves be penanced on this account. If, on the other hand, the holy pieces of bread should get mouldy (in the accidents only, that is to say, of the bread, and the dampness inhering in the accidents, according to Coresius), the priest ought not to burn them up or throw them in the crucible, but ought first to dry thoroughly at the fire of a coal fire, with proper skill, according to the directions of Nectarius of Jerusalem; afterwards, he ought to work them up with sweet wine and eat them, as is prudently recommended by those who are possessed of experience and discernment in

such matters. Nevertheless, in order to prevent the occurrence of such moldiness, the priests ought to let the holy bread be aired enough until the dampness of the accidents thereof be dried out. Or better, as others more discerning say, the priests ought more safely and more easily exsiccate the holy bread at the fire of a coal fire of burning coals with great skill, and thus preserve it. Symeon of Thessalonica (Reply 83) says that if the priest happens to forget to make the union, and covers the chalice when it is empty, but discovers this during the Great Entrance, he must at once make the union on the holy table, and read the prayer of the prothesis, and thus finish the liturgy. But if he discovers it when he is to commune, he must make a union, and say the prayer of the prothesis, and repeat from the beginning all the prayers from the time of the Great Entrance, and at the invocation of the Holy Spirit he must seal the chalice, and do whatever follows, and thus commune.

[162] Note from the present Canon that the Liturgy of the Brother of God is acceptable which was formerly celebrated in Palestine, but has now fallen into desuetude, and is performed only in some places at some times. Balsamon, however, though seeing that an Ecumenical Council accepts it, says nevertheless in Question 1 of Marcus of Alexandria that it is not acceptable, perhaps because it appears to be adulterated at some points. For the hymn “He rejoices in Thee,” which he says is to be chanted after the one commencing “Exceptionally of the All-holy Virgin Intemperate,” is not an old one, but a later one, and see the Catechism. But then again Emmanuel Malxus in ch. 220 of the Nomocanon records the historical fact that the Church uscd the Liturgy of St. James down to the time of St. Basil the Great.

[163] Note that, according to Book II, ch. 57, of the Apostolic Injunctions, the Anagnost used to read the other words of the Divine Scriptures to the laity while standing on a high place in the middle; but as for the Gospels, the deacon or the president read them, according to St. Gregory the Theologian, or, as some say, the anagnost reads also the Gospels. For he himself appears to say, in his Stricture No. 1 against Julian: “But what, was not the one who was once the reader (or lector) of the divine words, and the one deemed worthy of the honor of the great Bema (i.e., Julian), going to know these things (sc. the Evangelical commandments) exactly?” But perhaps the divine words which he used to read were other Scriptures, but not the Gospels, which the saint indeed says that he used to read, without, however, asserting that he read them as a lector, though the context would seem to indicate this to be the meaning of his words. Or it may be that the Theologian said this because of the fact that in the reading done by lectors in church, or anagnosts, there are also many passages of the Gospel interspersed therein.

[164] The privileges of the Bishop of Constantinople being enviable, they have been disregarded by many at times. But inasmuch as they are canonical, they were renewed by many at various times. Thus, for instance, Dioscorus placed the Bishop of Constantinople fifth in order, and disregarded and violated c. III of the 4th. But the Fourth Council renewed it. When Basiliscus the tyrant disregarded these privileges with his golden-seal edict (called in Greek chrysoboullon), though he himself again restored them with antencyclical letters, Justinian renewed them. Afterwards when the tyrant Phocas accorded the primacy to the Bishop of Rome (though Heraclius annulled it), the present Trullan Council, laying claim to being an Ecumenical Council, restored them again. Hence it did not sin in doing this, as the Papists are moved by envy to prate. For it did not do this on its own authority, but pursuant to the lead of previous Councils. See concerning the privileges of the Bishop of Constantinople in the Volume of the Atonement (or Catallage), ch. 19, page 29, where it has Zeno instead of Justinian.

[165] What is called a throne is not any and every parish, or district, in general, but only one that is populated by Christians and clergymen. So that those who are ordained to the name of certain cities which cannot be regarded as other than spots uninhabited by Christians and clergymen, are themselves among the absolutely ordained, as not being in charge of any aggregation (or body) of faithful believers and clergymen, according to the Popish idolatry of the Patriarchs of the East — a thing which is contrary to the Canons, according to c. VI of the 4th. On this account such persons ought not to be honored with the presidency of the bishop. For the end of such persons is not the protection of the laity, but ambition and greed; and see in the Footnote to the Letter of the Third Council. Notwithstanding that Balsamon asserts that an order was given by Emperor Alexius for prelates to be elected by vote in the Eastern churches even though they cannot go there because of the incursions of heathen, it must be stated that he does not say for them to be ordained in places that are devoid of believers and clergymen, as we say, but in those places that are populated by Christians and clergymen but yet are occupied and held by barbarians and heathens, as this Canon of the Council decrees. For it is inconsistent for a shepherd (or pastor) to be without a flock, and a bishop without a bishopric.

[166] Note that although the prelates of thrones captured by barbarians cannot go to them for fear of exposing themselves to foreseeable and manifest dangers, which is to tempt God, according to St. Chrysostom (Homily 26 on the Epistle to the Hebrews), yet even while standing afar off they ought to bolster up their flock by means of letters or in other ways, until the barbarians depart.



[167] Inasmuch as Justinian II, called Rhinotmetus (i.e., “having had his nose cut off,”) was himself the one who assembled the present Sixth Council, and who had liberated Cyprus from slavery, and who had called this city Justinianopolis after his own name, therefore and on this account the Fathers of the Council by way of honoring and thanking the Emperor made the eparchy of the Hellespont subject to Cyprus. But Zonaras says that whether the Bishop of Cyzicus was once subject to the Bishop of Cyprus or not is something that he does not know, but that it is not subject thereto now he knows full well. The Anonymous commentator says that after Cyprus was liberated from the heathen, and the Bishop of Cyprus returned to his throne, the provinces of the Hellespont also returned to the Bishop of Constantinople.

[168] Let no one be surprised to see that while St. Basil the Great, on the one hand, asserts, in his c. XVIII, that completion and discretion of the reasoning faculty is attained in virgins over sixteen or seventeen years of age, the present Council, on the other hand, in the Canon in hand, says that it is attained in the tenth year of one’s age, since such maturity of the reasoning faculty is attained in some persons more quickly, and in others more slowly. For some persons, being of an acuter and finer nature, acquire more rapidly than others the power of discerning and distinguishing what is good and what is bad, according to Balsamon. Hence it is that sacred Timothy in his c. XVIII says that sins of some persons are judged by God beginning with the tenth year of their age, while those of others are not judged till later years. But if sins are judged by God beginning with the tenth year of a person’s age, it is manifest that these sins are done after the attainment of the age of discretion, or of the complete development of the reasoning faculty. For divine Basil (in Definition 15 in extenso) says that “after the perfect development of the reasoning power both honors and punishments are bestowed on those sinning or those succeeding by the righteous Judge according to the merit of their works.” Divine Chrysostom, too, would have it (in his sermon to a faithful father) that young people ought to wrestle with their passions and vice beginning with the tenth year of their age and ought to be punished for the sins they commit from then on. Hence John of Kitros, in his c. IV, says that male children ought to confess their sins to confessors from the fourteenth year of their age and up, whereas female children ought to do so beginning with their twelfth year. I need scarcely remark in passing that some modern teachers would have it that in the present wicked generation girls should begin confessing their sins when six years old, and boys when eight years old, “because iniquity increased” (Matt. 24:12), and “because the imagination of man’s intellect is assiduously inclined to evil things from his youth” (Gen. 8:21). But others again, being of a denser and more sluggish nature, acquire the discernment of what is good and what is bad later and at a more advanced stage in their life, i.e., when they come to be older. Hence God says that the Israelites could discern good and evil when over twenty years old. “And the Lord’s anger was kindled in that day, and he swore, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob, knowing as they do well enough what is good and what is evil” (Num. 32:10-11). Canon CXXXV of Carthage, on the other hand, says that virgins are to take the habit when they become twenty-five years old, except only in case there should arise any necessary circumstance, such as that of rapine or danger of death. And, generally speaking, to repeat what the said c. XVIII of Timothy asserts, the perfect and complete development of the reasoning faculty of everyone, and consequently the ability to discern good and evil, is to be judged in accordance with his natural knowledge and prudence. And if we care to tell the truth, with the advancing years of our period, children constantly grow more and more wicked and evil-minded, and consequently even before the tenth year of their age some of them are able to discern what is good and especially what is evil. On all these grounds, therefore, the present Council, not only for the advancement of the Church and of Christians, as it itself says, but also for the acuter discernment of good and evil as a result of natural processes of the mind, which it does not say, would have them become monks beginning with the tenth year of their age, since it is told by Solomon that prudence (Note of Translator. — Because the English language possesses no word exactly equivalent to the corresponding Greek word, most persons try to express the idea by means of the English word wisdom, instead of prudence, but by doing so they deprive the language of word signifying what the Greeks call sophia, usually translated into English by the word wisdom) in men is gray hair and agedness, “wisdom is gray hair unto men” (Wisd. Sol. 4:9); and by Elijah in Job: “It is not the aged that are wise, neither do old men know how to judge; but it is a spirit in mortals, and a breath of the Almighty that teacheth” (Job 32:9-10). Besides, since this Council did not stand upon ten years as the limit, but gave the prelate leave to increase them, while the 1st-&-2nd decrees that those wishing to become monks or nuns should try it out for three years, in its c. V, herein, behold, you can see for yourselves that again the number of years becomes nearly enough to coincide with the sixteen years specified by St. Basil, during which the one about to become a monk or nun being adolescent, and consequently able to discern whether he can maintain virginity or not, his or her confession (Note of Translator. — Here, as also often elsewhere, by the term “confession” is meant, in reality, what is denoted in English by the word promise or vow) is to be considered reliable and authenticated. But we ought to note here in addition that it would in truth be an exceedingly fine thing if, in accordance with this Canon, “young and beardless men” became monks as soon as they passed the tenth year of their age, or even the thirteenth year thereof (allowing three years, that is to say, for trial), and started at this tender and gentle age of theirs contending and fighting against their passions, and against the ruler of the world (usually called the “Devil” in English, a Greek word which in reality means “traducer”), and were introduced directly in the beginning to the exercise of all good

things (or, in plainer English, all virtues), according to St. Basil the Great (Definition 15 in extenso). “For,” says Jeremiah, “it is a good thing for a man when he lifts up a yoke from his youth” (Jer. 2:20). But inasmuch as this generation of ours has become prone to passions, the bishop, as is commanded by this same Canon, ought to increase the number of years in regard to those about to adopt the monastic style of life until they reach the point of growing a beard, since this is also more to the interest of the very persons themselves who are going to become monks, in order that the judgment of their reasoning faculty may be rendered more perfect (i.e., more maturely developed), and consequently the trial likewise, and in order to preclude their becoming a cause of scandalization and perdition to the monks dwelling with them, as a result of their beardless and girlish face. And see in the Footnote to c. III of the First, and c. XVI of Gangra.

[169] The example of the widows and deaconesses which the Canon adduces here is not inept, as some have said, in view of the fact that the reference is to widows in the one case and to deaconesses in the other. But neither is it with regard to temperance in marriage, which the deaconesses are able to exercise in their fortieth year, and the widows in the sixtieth year, of their age, that the Canon introduces these women into the midst of the argument. But then, on the same ground, neither is it that which Zonaras asserts, to the effect that the deaconess, being a virgin and never having tasted of pleasure (of the sensual kind, one must add in English, which language lacks a word corresponding to the more intelligible Greek word *hedone*, whence we have the useful term *hedonism*), if she has succeeded in preserving her chastity up to the fortieth year of her age, shall be convinced that she can safely remain a virgin henceforth, whereas the widow, having tasted of the pleasure (of the sensual kind) afforded by her husband, needs all the sixty years to complete a more satisfactory test by trial to ensure that henceforth she shall be able to abstain from it: for these two hypotheses are inconsistent with the meaning and acceptance of the present Canon. Reconciling as much as possible the example, we say that the widow whom St. Paul mentions, notwithstanding the fact that she used to be enrolled in the Widowed Battalion without any ritual imposition of hands, according to chapters 1 and 2 of Book III of the Apostolic Injunctions, in order to be ministered to by the Church, according to c. XXIV of St. Basil, and to be furnished with a sufficiency to supply her with the necessities of life. Just as St. Paul himself goes on to say by adding: “If any man or woman that believeth have widows, let him or her relieve them, and let not the Church be burdened, so that she may relieve those women who really are widows” (1 Tim. 5:17). Although, I say, this widow used to be enrolled in the Widowed Battalion, and not in the Battalion of Deaconesses, yet, in spite of this fact, since deaconesses were also ordained also from these once-married (or monogamous) widows, it is obvious that these deaconesses used to be ordained when sixty years old. And the reason is that if the lower battalion of widows were enrolled after so many years, i.e., at such an advanced age, in order to preclude their slipping away from Christ, how much the more ought not the widows, and deaconesses by virtue of an imposition of hands, to be ordained after so many years, whose marriage after ordination would have been incomparably more unlawful than the marriage of (unordained) widows, and consequently the fear engendered on this account, by comparison, would have been greater? Not only, however, is this shown by argument, but also by the facts. For Sozomen (Book VII, ch. 17) bears witness to the fact that Emperor Theodosius made a law (before the Fourth and the present Council were held) that no woman should receive any ministration (i.e., relief or assistance) unless she had children or unless she had become sixty years old. “This is the cause that led Emperor Theodosius to provide for the (enhancement of the) good report and decency of the Churches by making a law that women should not be allowed God’s relief unless they had children and became over sixty years old, in accordance with St. Paul’s express command.” But the Fourth Ecum. C. reduced these sixty years of deaconesses to forty, by decreeing in a general and indefinite manner that no deaconess should be ordained until forty years of age, irrespectively, that is to say, of whether she was one of the virgins or one of the once-married (or, in Greek, monogamous) widows. So for the reasons reckoned up here the example of the widows and deaconesses which the Canon cites is germane to the issue and is eminently consistent with its meaning. For it compares deaconesses with deaconesses that have been drawn from the ranks of the widows. As for the fact that deaconesses actually were ordained from among these once-married widows, that is corroborated: a) by the Apostolic Injunctions, which say, in Book VII, ch. 17: “Let a chaste virgin become a deaconess; or, otherwise, one that is a believer and honest”; b) c. XLVIII of the present 6th, which says that the wife of one destined to become a bishop, may, if she be worthy, become a deaconess; and c) that famous Olympias who, though a widow, was a deaconess. The fact, too, that the marriage of deaconesses was more unlawful than the marriage of widows is shown by reference to c. XV of the 4th and c. XXIV of Basil: for the former anathematizes any deaconess that has married together with the man who married her; while the latter, of Basil, only excommunicates any widow that has married by denying her Communion until she ceases from her dirtiness. This too is perfectly reasonable in view of the fact that the widows were wont to promise and solemnly undertake not to get married a second time, just as did Anna the daughter of Phanuel, and in accordance with ch. 1 of Book III of the Apostolic Injunctions, and in accordance with that which St. Paul says, to wit: “Having been damned because they disregarded their first faith” (1 Tim. 5:12). See also the Footnote to c. XIX of the First.

[170] Note from the present Canon that monks living in monasteries and coenobitic communities must cut their hair symmetrically; for it appears that monks affect a symmetrical haircut both from this Canon and from the discourse of Athanasius the Great concerning virginity, and also from the first sermon on Peace by St. Gregory the Theologian, and from many historical narratives of Lausaicus. Since the present time is (considered to be) a time of mourning among monks, according to divine Chrysostom (Homily on the Gospel of St. Matthew No. 56) and John Climax. God, by the way, says through Isaiah that shaving the head is a sign of mourning and weeping and of beating the breast (Isa. 22:12). And if, as St. Paul says, any man in general is ugly when he has hair (and see the Footnote to c. XCVI of the present (C.), how much more ugly monks are who grow hair! But if all monks in general ought to cut their hair symmetrically, how much more ought young monks living in monasteries or cells, and deacons, to cut their hair! For such persons scandalize others with their beardless face as much as they do with their long combed hair. Against these incongruities those living in cities, and especially those living in the imperial capital city ought to be on their guard at all times.

[171] By tonsure here the Canon means the great and angelic habit, since, according to Balsamon (in his Interpretation of c. II of St. Sophia), tonsure properly speaking is the garb of the great and angelic habit. We must know, too, that in the beginning and originally the habit of monks was but one, to wit, the “great” habit, as St. Theodore the Studite refers to it in writing in his will. You cannot give anyone that which is called the small habit (or little habit), and afterwards the great habit; for there is but one habit, precisely as there is but one baptism, in the sense in which the Holy Fathers employed the word. And divine Gregory Palamas in a letter written to a monk by the name of Paul says: “This is the great and monachal habit. The Fathers know of no little habit of monks, though some of the later writers appear to have sundered it two; but since they ask the same questions and make the same replies and promises both in regard to the little and in regard to the great habit, they again restore it to a single habit.” And Symeon of Thessalonica (ch. 20) says that just as baptism is one and one only, so too is the habit of monks. For the little habit is an earnest, or pledge, and preamble to the great habit, and was invented by certain later Fathers on account of men’s weakness (or even negligence). Both the Euchologion and Balsamon (in his Interpretation of c. II of St. Sophia) call the little habit an earnest of the great habit. But Job, surnamed the Sinner, in his discourse on the Mysteries (included in the Syntagma of Chrysanthus of Jerusalem), adds also a third habit, saying thus: “The monachal habit advances from the lesser to the more perfect one, from that of the person called a microscheme (or “little-habited”) and rasophore (or “wearer of the monk’s black outer garment”) to the holy habit of the tonsure, and from this again to the one called the angelic great habit.” In a similar fashion, too, the Euchologion divides the services of the habit into three, namely, the service of the rasophore, that of the microscheme, and that of the megaloscheme (i.e., of one wearing the great habit). Accordingly it does not call the rasophore a microscheme, as does Job, but applies this noun to one commonly called a staurophore (i.e., “wearing a cross”), which Job called the habit of the tonsure further above. These facts having been thus stated, it is plain that all those who arrive at the point of being rasophores (i.e., of having donned the rason, or monk’s habit, or the black garb affected by monks in general) can no longer throw aside their rason and marry. God forbid! For how could they possibly dare to do this at a time when they have already cut off the hair of their head, a fact which denotes that they have rejected from their head any and every worldly concern and have consecrated their life to God? How could that be possible when in point of fact they have even donned the rason with the auspicious adjuvant of a blessing, and have put on the calymmauchion (formerly, but incorrectly, transliterated as “kamelaukion” or “kalymmaukion”), and have changed their name; and two special prayers have been read to them by the priest in which he thanks God for having redeemed them from the vain and worldly life and having called them to the decent and modest profession of monks, and begs Him to accept and welcome them into His soterial yoke? Again we ask, if one who has merely promised to become a caloyer (i.e., a monk), without so much as having donned the rason (or monk’s habit), ought not to break, but, on the contrary, ought to carry out his promise (and see the Footnote to c. XXVIII of Basil), in accordance with the Scriptural passage saying, “Thou shalt perform thy vows to the Lord” (Matt. 5:33; Deut. 23:23), how much more is it not incumbent upon one to do so after he has actually put on the rason? That is the reason that Balsamon (in his Interpretation of c. V of the 1st-&-2nd) says that a person who has put on the rason is not permitted thereafter to become a layman, but, on the contrary, he will be for this compelled to carry out his earlier aim. If he is unwilling to do this, says Balsamon, he is to be punished severely, as the law commands in Title II of Book IV — see also the Footnote to c. XVIII of Basil, who says there the same things as Balsamon does. All those, again, who are microschemes and staurophores are also situated between two narrows — that is to say, in other words, they must both observe and maintain the rigorous requirements of the megaloscheme, because they too have given identically the same promises and have made the same vows to God as have the megaloschemes, and have been adorned with the same vestments (except for some of these) as they have by God been deemed worthy to wear (except for three) — without offering any lame excuse such as people often allege in extenuation of sins, on the alleged score that they are not megaloschemes and on this account are not under any obligation to observe and maintain the rigorous career. In addition, too, they ought not to neglect, but, on the contrary, ought to make it their most serious and constant endeavor and aim to succeed in ultimately assuming the great habit which is the perfect one. For, just as the earnest (or betrothal) is incomplete and imperfect as compared with the wedding (or marriage),

so and in like manner it may be said that the little habit they are wearing, since, as we have said, it is but an earnest to the great habit, is also and to the same extent incomplete and imperfect, and consequently they themselves too who are wearing it are incomplete and imperfect. Let them take notice of what Symeon of Thessalonica says (in ch. 360) to the effect that all who are incomplete and imperfect in respect of their habit ought by all means to become complete and perfect, lest they die incomplete and imperfect, without the most complete and perfect perfection of the habit . . . and that, just as a person who fails to get baptized is not a Christian, so too anyone that fails to become perfected in respect of the habit is not a monk (that is to say, more plainly speaking, he is not perfect). But note this too, that notwithstanding the fact that Athanasius, the monk in Athos, and devout Dunale the confessor mentioned in the Synaxarist (December 17), and some others assumed the little habit first and the great habit afterwards, at different times, those persons, nevertheless, are doing better and being more rigorously compliant who become megaloschemes at once without first becoming microschemes, because, owing to the fact that they do this once for all and on a single occasion, they are proving more plainly the fact that the habit of monks is a singular one and unique, which is precisely what the tradition handed down by the saints desires. As for the special prayer found printed in the book of catechetical notes by the Studite, who states that the originator of it assumed the little habit first and the great habit afterwards, that prayer, I say, though it is contrite and penitential and soul-benefiting, is not one composed by Theodore the Studite, but, on the contrary, is one composed by a certain Theodosius, as is to be seen therein plainly enough, and gleaned from various sources. Furthermore, though any time may be considered fitting for one to become a monk, yet the period of the forty days of Lent is more fitting than any other because it is a time of mournful repentance, according to Reply 25 of Symeon of Thessalonica. In addition be it noted that Job says that a plurality of monks or nuns cannot be solemnized in one and the same liturgy by a single “old man,” but that they must be solemnized one at a time. The habit of monks is called the angelic habit for other reasons too, but more especially for the two following reasons: for one thing, because as long as a monk is in the flesh he ought to emulate and imitate the disincarnate (i.e., fleshless) life and virginity of the angels; and for another thing, because a monk ought always and at all times to be engaged in uttering doxologies (i.e., glorifying hymns) to God, as do the angels in heaven, according to Symeon of Thessalonica. Finally, it is most noteworthy of all that Dionysius the Areopagite, in his work on the subject of monastic perfectionization, asserts “that the renunciation not merely of living particulars, but, what is more, even of imaginations, evinces the most perfect philosophy of monks as put into practice scientifically by keeping the unifying commandments.”

[172] In view of the fact that a married monk is “canonized” by the present Canon as a fornicator, just like a worldling, Balsamon says that this concession is made to those monks who of their own accord and voluntarily dissolve their unlawful marriage and hasten to confess and repent, and not to those who repent involuntarily.

[173] From these words of the Canon we conclude that this forgetfulness resulted from some delay in the convent and the time spent in undergoing her trial, or test of fitness, and that in those times monks and nuns were wont to undergo the trial, or test of fitness, dressed in worldly clothes, and not wearing the rason. For, it says, they would take and put on the black garments after they came to the monastery or convent. This became more plainly evident from c. CXXXV of the Council in Carthage; see also c. I of Nicephorus concerning this. And note that, according to Pachymeres, in his paraphrasis to St. Dionysius, the black garment of monks denotes that they are leading a monastic life as their career, secluded to themselves, just as black paint secludes itself to the eye. The monastic order lives monastically twenty-four hours a day. For that is what the black color of their clothing denotes. That is why divine Athanasius in his discourse concerning virginity says, “let thy coat be black, not dyed with a dye, but of material naturally of that color.” It is not only black clothing, however, that befits monks and nuns, but also gray clothing that is neither very dark nor very light in color, but of a color compounded of black and white. That is why Chrysostom, in his discourse concerning virginity, says that “virginity does not consist in gray clothes and colors.” Zonaras the historian also notes this fact. But the color black also denotes mourning and grief, which every monk and nun ought to be engrossed in. For those who are mourning and grieving over dead relatives of theirs are accustomed to wear black clothes. But since we have been speaking about the garments of monks and nuns, it is convenient here to proceed to interpret also what each one of them denotes, when taken by itself. Thus, then, it should be said that the tunic (or chiton), which was in shape and appearance like a shirt, and which nowadays is called the “inner rason” (esorason) and the “cingulum” (zostikon), denotes the robe of rejoicing, and the divine righteousness, which a monk or nun puts on in lieu of leathern jackets, and instead of the nakedness of Adam, according to the Euchologion and Symeon of Thessalonica. The pallium, which was a garment and cloak in shape and appearance like that which is nowadays called the epanorason (or “outer rason” or over-coat), or mandorrason (or “cloak-rason”), just as Symeon of Thessalonica calls it a peribolaion (or “wrapper”). And when Abba Isaac says, “wrap up your pallium,” he meant a garment like a coat, and not, as the monks nowadays discard the pallium, and instead thereof use the so-called “paramandy,” what at that time would have been called a paramandyas, denoting a sort of cloaklike garment which might be described as a “second cloak” (that is why, it would seem, that the Euchologion calls the little habit a mandyas, or cloak) — and not that square piece of cloth measuring but a handsbreadth and nowadays worn by microschemes behind over their shoulders. The pallium, I say, denotes the costume of

imperishability and modesty, and the divine protection and envelope, according to the Euchologion and Symeon of Thessalonica. The girdle, or belt, which is of leather and drawn tightly round the waist, where the kidneys and the seat of desires are, denotes the mortification of the carnal desires, and sobriety and sanity, and the fact that the monk is ever ready to perform ministrations, according to the Euchologion, Symeon, Cyril of Jerusalem, Dorotheus, and Sozomen (Book III, ch. 13). The sandals and boots denote that the monk must run readily on the road of the Gospel of peace, without stumbling, but tread upon figurative serpents (i.e., snakes that beset his path). And that just as boots are subject and subordinate to the rest of the body, so and in like manner ought the body to be subject and subordinate to the soul, according to the Euchologion, Symeon, and Cyril of Jerusalem. These are the vestments of the microscheme and of the staurophore. The megaloscheme also wears these three garments, but in addition thereto also a coucoulion (or hood), and an analabus (or mantle), and a mandyas (or cloak). The coucoulion denotes the crest of salvation, according to the Euchologion, the overshadowing of the divine grace, which rejects all thoughts of the world, according to Symeon and Cyril of Jerusalem, innocence and humility, because such coucoulia or hoods are worn also by innocent children, according to Sozomen and Dorotheus. The analabus (which is also called anaboleus by Sozomen) was of leather, according to Symeon, and is now called the polystaurion. It denotes that the monk takes up (cf. the Greek word “apalabon,” meaning “who has taken up”) the Cross of the Lord and follows Him, according to the Euchologion and Symeon and Dorotheus. The fact that he wears crosses both in front and behind denotes, according to Cyril of Jerusalem, that the world must be crucified to a monk the instant he sets forth on his departure from it, and that monk, on the other hand, must be crucified to the world, because of his lack of interest in it, in accordance with the Biblical passage saying, “the world has been crucified unto me, and I unto the world” (Gal. 6:14). Sozomen asserts that its being drawn tightly over the shoulder-blades denotes that a monk must always be ready to perform services. The mandyas (which Sozomen calls a sleeveless tunic, and Dorotheus a colobius, or jacket), being comprehensive of all the others, denotes that a monk is wrapped up in his mandyas as though he were in the grave, according to Symeon. Sozomen and Dorotheus say that the fact that the mandyas has neither cuffs nor sleeves denotes that a monk ought not to lift up a hand against anyone, nor do anything that comes under the purview of the “old fellow.” The spreading, on the other hand, of the mandyas denotes the equipment of wings possessed by the angels, according to Cyril of Jerusalem. This is confirmed by the fact that the habit of monks is called the angelic habit. The four corners of the mandyas, again, denote the four cardinal virtues, namely, prudence, sobriety, righteousness, and bravery. But the mandyas used to have also a red (or scarlet) mark, which meant, according to Abba Dorotheus, that it served as a badge to identify the caloyers (the common name for monks in the Greek vernacular), and that they are soldiers of the heavenly King. As touching the fact that the mandyas is a garment which belongs only to the megaloscheme, that is vouched for by Symeon of Thessalonica. For that authority says (in ch. 273) “last, as comprehensive of all, he envelops himself in the mandyas.” But this is still more emphatically and clearly brought out by what the priest says, to wit: “Our brother so-and-so has received the great and angelic habit,” — though the Euchologion makes no mention at all of the mandyas of the megaloscheme. As for the calymmauchion and the epanocalymmauchion (which may be englished as “overcap”), they have no special blessing. Some persons, however, say the blessing belonging to the coucoulion also over the calymmauchion of the staurophore. These facts having been thus stated, the priest ought to bless the epanorrason, instead of that square piece of cloth measuring but a handsbreadth (referred to hereinabove), and to give it to the monk being tonsured by him to wear, lest when he is giving the epanorrason he be left ridiculously at a loss for a prayer and a blessing. But if anyone should care to wear that square piece of cloth measuring but a handsbreadth over the esorrason instead of a cross, it seems to me that he would be doing nothing improper.

[174] Hence that man John Glycys, though a logothete of the streets and roads and having a wife and children, directly he became a Patriarch, his wife became a nun, according to Nicephorus Gregoras (his Rom. Hist. book). Note, however, that in accordance with the similitude of the wife of one about to become a bishop, the wife of one about to become a monk ought to do the same. This means: 1) She ought to get divorced from him by mutual consent and agreement. 2) She ought to remain unmarried forever thereafter. And 3) she herself too ought to become a nun, precisely as he became a monk — after his tonsure, of course. She must be divorced from her husband by mutual consent, and not by compulsion, because the Apostle tells married couples: “Deprive ye not yourselves of one another, unless it be by agreement” (1 Cor. 7:5); and “Art thou tied to a woman? seek not to be freed” (1 Cor. 7:27). And again: “A wife hath not control over her own body, but her husband has it; and likewise also a husband hath not control over his own body, but his wife has it” (1 Cor. 7:4). But if it is true that they have not the control over themselves, or their own bodies, but are under the control of one another, and not under their own respective control as individuals, then neither can they be divorced or separated without their common and mutual agreement. And the Lord says: “What therefore God hath yoked together, let no human being put asunder” (Matt. 19:6). St. Basil the Great too agrees with the Apostle. For when he was asked how married persons ought to be treated in connection with the monastic life, he replied (Def. in extenso 32) that they must first be asked whether they are doing this by mutual consent and agreement, as St. Paul says; and, if so, they must be admitted in the presence of many witnesses. But if one party of the couple, the husband, that is to say, or the wife, does not agree to this, but contests such a separation less

stubbornly than the other party, being more solicitous of pleasing God, which is done, of course, by means of the monastic life, then let them not be admitted; nor in such a case let the one testing them be upset, but let him remember the saying of St. Paul, that “God hath called us in peace” (1 Cor. 7:15); and also that which the Lord said, to wit: “Whoever hateth not his father, and mother, and wife, and his children, cannot be my disciple” (Luke 14:26). For inasmuch as they have failed to fulfill this requirement, they cannot become disciples of Christ by resorting to the monastic life, “since there is nothing in the world that is preferable to obeying God, or, in other words, His commandments and injunctions, among which is that requiring such consenters to be admitted, and that forbidding those who do not hate each other from being accepted as disciples of Christ. For that is the reason why St. Basil asserted the same thing twice, above and below. His words are susceptible also of the following interpretation. If one party is at odds with the other, let him who is asked to admit them tell them to remain in peaceful marriage, to which God has called them, and that they cannot become disciples of God unless they hate each other. The saint adds, however, that that party who was prevented from taking up the monastic life by the other may, even while in the state of matrimony, succeed in achieving his aim of monastic purity of life by fervently praying and fasting. Further, divine Augustine (in his Letter No. 45), in writing to Armentarius, says that one party cannot become a monk or nun without the consent and desire of the other party. But if one, contrary to the desire of the other, becomes a monk or nun, as the case may be, he or she ought to be obliged and compelled to reunite with the other party. Accordingly divine Jerome (Letter 14) severely censures Galatia for becoming a nun without obtaining her husband’s consent. So much for the fact that a woman must get divorced from one about to become a monk by mutual consent. As for the fact that she ought thenceforth to remain forever unmarried, that is manifest. For were she to marry a second time, she would in consequence be committing adultery, both according to the words of the Lord, who said: “everyone that divorces his wife, except on the ground of fornication, is causing her to commit adultery,” and according to the words of St. Paul, saying, “So then if, while her husband liveth, she be married to another man, she is acting as an adulteress” (Rom. 7:3) — by the word “liveth” here is meant, of course, leading a bodily, and real, life, such as the life lived by a monk. Chrysostom (Horn. 19 on the seventh chapter of the First Epistle to the Corinthians) says that since because of continence and other pretexts and pusillanimities it used to happen that divorces of married couples occurred, it were better that they had not married to begin with; but that, if the marriage has actuality occurred, let the wife stay with her husband, if not for the sake of coition, at least in order to prevent her from having access to some other man on the sly — which is the same as saying, let her remain unmarried for the rest of her life. But that the consequence of these two propositions is that the wife of one who is destined to become a monk is herself compelled to become a nun (which was the third) is something that is equally manifest. For the agreement she made with her husband that he might become a monk compels her perforce to refrain from getting married thereafter and to remain unmarried throughout the rest of her life. And this celibacy, again, in order to ensure its being preserved inviolable, and free from danger and suspicion, necessitates her departing from the world and entering a convent and getting tonsured as a nun. Hence it may be said that Leo the Wise decreed concerning married couples, in his Novel 20, the following in a manner worthy of his name and in accordance with his wisdom: “Since marriage used to be dissolved by agreement for consideration of sobriety, we decree that no divorce shall be granted otherwise except on condition that both parties, as soon as divorced, become a monk or nun, respectively, each of them taking his own belongings” (Armenopoulos, Book IV, Title XII). These facts having been thus stated, Balsamon is not correct in saying that a wife can become a nun even without her husband being willing. As for those, on the other hand, who express the opinion that one spouse may marry a second time after the other has adopted the monastic style of life, on the supposition that the latter is dead, because of having chosen another life, they too, I say, are muzzled by the present Canon, which, in spite of the fact that the one destined to be ordained a bishop has chosen another life for himself, will yet not allow his wife to marry a second time, because that would be adultery. Even though ch. 4 of Justinian Novel 22, to be found in Title VII of Book XXVIII of the Basilica, does say that the husband and the wife may, after betaking themselves to the better style of life of monks and nuns, be divorced and depart, yet it is to be borne in mind that this separation which has resulted from their coming to a private understanding with each other must of course have been obtained by mutual agreement. See also Dositheus, of celebrated memory among Patriarchs, page 745, concerning those who have served as Patriarchs in Jerusalem, who asserts that it is an error for anyone to express the opinion that one party to a marriage may marry again after the other has adopted the monastic mode of life; and he further asserts that those who do not obey the rules of the Fathers, but allow one party to become a monk or nun against the wishes of the other person, are under an anathema. Notice, however, that the fact that the vows and promises of a wife who is under the control of her husband (as well as vice versa) are unreliable, is verified by the thirtieth chapter of the Book of Numbers. For it says that if a wife make any promise to God, and her husband happens to hear her and keeps silent, she must fulfill her promise. If, on the other hand, her husband does not keep silent, but, on the contrary, objects, that promise is not to be actualized and put into effect, and the Lord will not condemn her on this account. See also the Footnote to Ap. c. XXII. I omit to state that not merely is it a fact that a married couple may adopt the monastic mode of life only with the consent of both parties, but also that the wife ought to be asked whether she is willing either to become a nun herself or to have her husband become a monk; and if after three months have elapsed she still persists in that good aim, then they may be tonsured, even though the woman is forty years old and of firm belief, according to the

comment of Balsamon which is recorded in ch. 2 of Title I of the Nomicon of Photius. See also Job the Sinner, page 1333 of the Syntagmation of Chrysanthus, and note that he wants married couples to become monks and nuns by mutual agreement.

[175] Note that Patriarch Sisinius, and even John of Antioch, in agreement with this Ecumenical Canon, issued a Tome prohibiting the letting out of monasteries to worldlings. But Patriarch Sergius, to the contrary, issued another Tome ordering the monasteries to be turned over to worldly men, not, however, in order to have them converted into worldly resorts, which is forbidden by the Canon, but in order that they might rehabilitate and improve them. It would seem, however, if one thinks the matter over well, that Sergius did not order this with sound judgment. For if it was in reality the object of the Fathers to prevent these institutions from being turned over to worldlings and being turned into common resorts, why should the present Canon add that monasteries must not be let out by anybody whatever to worldly tenants, at a time when c. XXIV of the 4th says this expressly? For that addition would have been superfluous and vain verbosity. Besides, c. VIII of the 4th commands that the clergymen and superiors of monasteries shall be subject to the authority of the bishop. But if in accordance with the Tome of Sergius monasteries may be let out, it is an inconsistency that the superiors of monasteries ought to be subject both to the bishop and to the worldlings, and consequently be compelled to serve two masters. But inasmuch as this is impossible, as the Lord said, and a cause of dissensions and of scandals, the bishop ordering one thing, and the worldlings another, it is evident, then, that neither ought monasteries to be turned over to worldlings for rehabilitation and improvement, but only to clergymen and monks. For things that are sacred must be given to priests, and not to laymen. To do otherwise would be improper, and utterly inconsistent. And I do not even go to the trouble of saying that it is also harmful to men's souls, and ruinous to the households of laymen who take over monasteries.

[176] From this Canon it may be inferred that no clergymen, or any persons in holy orders, or monks, whatsoever ought to be hunters of hares, rabbits, and other animals, or of birds of any kind. For if this Canon prohibits clergymen from even looking at the hunting of animals and of wild beasts, much more does it prohibit them from being hunters themselves. Hence those in holy orders who are hunters shall be deposed from office unless they cease, while monks guilty of the same misconduct shall be excommunicated, according to this Canon.

[177] Note that the presanctified liturgy is not one of Gregory Dialogus, since he was unacquainted with the Greek language, according to Letter 29 of his sixth book, and since this liturgy is not found in his written works. On the contrary, it dates from the times of the successors of the Apostles, according to Reply 56 of Symeon of Thessalonica, and existed before the time of Dialogus, as is shown by c. XLIX of Laodicea, and especially by the custom which obtained in the East, as St. Basil says in his letter to Patricia Caesaria, and in the West, as St. Jerome says in his letter to Pammachius, of letting Christians commune on Wednesdays and Fridays with presanctified bread. For it is obvious that in communing these persons were wont to say something in the way of prayers before actually partaking of the host and after partaking thereof, which prayers, briefly speaking, were the liturgy of the presanctified then in vogue, and that is what Argentes says. See also the Footnote to c. XII of Laodicea. But we mention Dialogus in the dismissal of the presanctified liturgy either because Dialogus, by communicating this liturgy to the Romans in the days of fasting in Lent, according to Mauritius, the deacon of the great Church who was the author of the synaxaria, and according to their translator Maximus Marganius, and Michael Constantinopolite, furnished the Easterners the idea of celebrating it on every day in Lent, as some insist (see Dositheus, Concerning those who served as Patriarchs in Jerusalem, page 526); or else it was because, though in existence long before, it was afterwards embellished by Dialogus, and brought to the state in which it is now seen. The presanctified liturgy was invented by the Fathers in order to provide a way of becoming participants also on days of fasting of the heavenly life and of the grace which come from the holy Mysteries. For Blastaris, in chapter 5 of stich. 300, says: "Just as soldiers at war, after the war is over, in the evening of the day it ends, partake of food and nourishment prepared beforehand, in order to strengthen their bodies by means of it and to be able to fight the enemy the next day, and so in a similar manner we Christians (those of us, that is, who are worthy and prepared), while fighting the passions and the Devil during the days of Lent, are wont to partake of the body and blood of the Lord during the evening of the day, which have been presanctified from Saturday and Sunday, in order to strengthen ourselves therefrom and enable ourselves to fight the figurative enemies again more valiantly (though Blastaris does not say this out of his own head, but has translated it from some previous and older comment which we have discovered). This same thing is also embodied in the presanctified prayers of this very liturgy." Note that the presanctified liturgy must be celebrated during the evening of the day, according to the rituals and the Western Council held in Cabilone. Hence those who celebrate it morning are making a mistake, and let them correct themselves. For how can they say in the morning, "Let us fulfill our evening prayer (or devotion) to the Lord," which is not even one to be said at noonday. Not only at four, and six, but also at two, and three, and five, according to this Canon, the presanctified liturgy may be freely celebrated by those who so wish. As for those who do not wet the holy Bread with the all-indefectible Blood, as is prescribed in the Euchologion, and who neither keep it prepared to serve in the celebration of the presanctified liturgy, they are obviously Latin-minded. For one of the characteristics of the ungodliness of the Latins is

this one of not giving the laity but of one kind, or, in other words, giving them of the bread only, the Mystery of the Eucharist, as the Western Council held in Constance, Germany, in the year 1414 unlawfully legislated. As for the many reasons why presanctified bread was kept, see Eustratius Argenetes, page 284, and the Footnote to c. XIV of Laodicea. Presanctified wine, too, used to be kept in the churches, as is attested by St. Chrysostom in his first letter to Pope Innocence, and also by St. Jerome in his letter No. 4 to Rufinus, and by St. Gregory the Theologian in his epitaph to Gorgonias, and by the local Council, or Synod, held in Toledo, and others. See also the Footnote to c. XLIX of Laodicea.

[178] Since we here on the subject of memorials, we note that the trita which are held for our sleeping brethren denote, according to sacred Symeon of Thessalonica, that the sleeping brother was composed from the beginning by the Holy Trinity. The ennata of the sleeping signify that the one decomposed into his constituents is going to be numbered with the nine immaterial battalions of angels, on the ground that he too is immaterial. The tessracosta denote that in the future resurrection, after being composed again in a more sublime manner, he too is to be “assumed” (or taken up into heaven) like the Lord, and after being snatched up in clouds, he is to be allowed to meet the Judge. These three conditions of man are also represented, or signified, by the trimena (or three-month periods), and the hexamena (or six-month periods), and the enneamena (or nine-month periods), and generally speaking, these are celebrated with a view to the purification of the deceased one. And the same is true of the tessaracosta, as is plainly evidenced by the example of our Lord, who in all three of His births kept three entire Lents (called Tessaracostae in Greek), thus typifying in Himself our life. For the death of every Christian is called a birthday, according to c. LI of Laodicea. The Apostolic Injunctions, indeed, say (in Book VIII, ch. 42) that the trita are celebrated for the purpose of reminding people that Christ rose on the third day, while the ennata serve as reminders of the living and dead, but the tessaracosta, in accordance with the old form. For it was thus that the laity (or people) mourned for Moses. Some, however, say that the trita are celebrated for purification of the tripartite soul, while the ennata are celebrated for purification of the five senses of the body, and of the fecund, natural, and transitive; and that the tessaracosta are intended for purification of the four elements in the body, of which each lent itself to the transgression of the ten commandments — for four times ten make forty.

[179] Since the present Canon pierces the hearts of Papists like a two-edged sword, for this reason the daredevils accuse the present Ecumenical Council of not having decreed this rightly; but their accusation animadverts upon the Apostles themselves, following whose Canon the Council decreed this.

[180] Note that the Orthodox Church allows the consumption of wine, oil, and shellfish on the Saturdays and Sundays of Lent, as Meletius the Confessor also bears witness by saying: “and to all who are chaste in general, and so on likewise, on Saturday and Sunday we allow a breaking of the fast” (Degree xxxvi). Accordingly, by means of this moderate breaking of the fast, he wisely provides for the keeping of each of the two requirements, to wit, both the respectability of the fasts of Lent, that is to say, by not allowing meat or cheese or eggs and fish, and of Ap. c. LXIV, which decrees that one is not to fast on Saturday and Sunday with complete abstinence from everything, and by making the eating of food on these days to be refrained from.

[181] Even though one may say that fish too are called things sacrificed (for perhaps they may be), since the divine voice said to Peter, “Rise, Peter, sacrifice, and eat” (Acts 10:13; 11:7). What should he sacrifice? Cattle and wild beasts, and reptiles. But fish too are called reptiles in accordance with the passage saying, “Let the waters bring forth reptiles of living souls” (Gen. 1:20). Therefore we must also abstain from the eggs of fishes, or, to be more explicit, botargo and caviar, during Lent. But if these are not called things sacrificed, this expression being confined to land animals and fowls of the air, we are not prejudicing our case by eating botargo on Saturdays and Sundays of Lent. Nevertheless, those who refrain from eating it are doing better.

[182] But monks who happen to be in deserts or wildernesses and are in need because of there being priests present, have permission from the Bishop, as Symeon of Thessalonica says (Reply 41), to keep presanctified elements in the artophorion and to partake thereof with great reverence in such a manner as to spread some sacred vestment over a clean place and upon it to place a cover, and over the cover to place the tongs holding a portion of the all-holy Body, and in this fashion, after first chanting psalms or prayers, or the Trisagion, and burning incense, and bowing three times in adoration, thus may they partake thence, not with the hand, but with the mouth. Afterwards, holding a cup (or glass) of wine and water, they are to wash out their mouth. This same thing that Symeon the bishop of Thessalonica avers, is stated also in the life of Luke who became an ascetic in Mt. Steirion. For when the latter asked the then Metropolitan of Corinth whether one who is in a desert or wilderness ought to partake himself by himself on account of the absence of a priest, he received permission from him to commune, in much the same way as this. See also the Footnote to c. XIV of Laodicea. Any anagnost or layman may



administer communion to one who is dying or in danger of dying, according to the same Symeon (Reply 41). See also the Footnote to c. XIII of the First, if, that is to say, there is no priest or deacon present.

[183] But here one is justified in wondering why it is that the present Council in its c. XXXI permitted a baptism to be performed in an oratory, with the permission of the bishop, but in the present Canon forbids this entirely. So, then, it is to be noted that according to Zonaras it is neither completely permissible for a baptism to be performed in an oratory nor is it completely forbidden. But, he says, the priests must be persons that are known, and not strangers, and they must conduct the ceremony with the permission of the bishop because of the parasynagogue.

[184] “Soothsayers” are persons who have consecrated themselves to demons and who are supposed to be able to foresee future events by looking in the palm of the hand or into a bowl of water, or by sacrifices and other deceptive arts and signs. Hence the thirteenth ordinance of the law prescribes that anyone making forbidden sacrifices, or, in other words, divining by means thereof, shall be punished like a murderer; and furthermore that anyone paying that person or putting him up to do these things shall be exiled and his property shall be confiscated in accordance with ch. 23 of Book IX of the Code.

[185] Hecantonarchs was the name given to the wisest and oldest of soothsayers, and they were regarded with greater respect than the others.

[186] Those who used to drag along bears hung dyed cords from the head and all the body of these animals, and cutting off hairs of the bears they would give these together with dyed cords to people to use as amulets to ward off diseases and what is called in English “the evil eye,” or in Greek baskaniai of eyes. Others had snakes in their bosoms and worked magic charms by means of them.

[187] “Cloud-chasers” was the designation of those who used to observe the shapes of clouds, especially about the time of sunset, and to foretell the future in accordance with those shapes. For instance, if they saw clouds shaped like men with swords in their hands, they would predict that a war was to occur, and other such nonsense. The name cloud-chasers could also have been given to those who with the collaboration of demons were wont to drive clouds away so as to prevent them from raining or hailing upon one region and compelling them to do so on another region.

[188] “Enchanters” were those who used to interlard their invocations of demons with the Psalms of David, the names of saints, and even with the name of our Lady Theotoke; in regard to those enchanters divine Chrysostom says that even though they name the name of the Holy Trinity, or that of saints, or make the sign of the Cross, Christians must shun them and turn away from them. And again the same saint in his Sermon on Statues says: “Are you not ashamed, O Christian, to bring into your home old women that are drunk and out of their mind, though you assert that those old women say nothing but the name of God? And for this reason indeed you ought to shun them, namely, because they, although being old Christian women, employ the name of Christ wrongly, and do the works of the Greeks; for even the demons used to say the name of Christ, true enough, but they themselves were demons and were bad, on which account Christ gagged them and drove them out.”

[189] Those called “amuletics” comprised not only those who made amulets, winding them with silk threads and inscribing them with invocations of demons, but also those who bought them from the makers of them and hung them round their neck in order to have a preventive of every evil.

[190] For this reason those priests, too, ought to be deposed from office who read to sick persons what is called the “paper of Jalu”; and those, too, who take pitch candles and, going into mountains and valleys, light them and read the Solomonic, or rather to say, Diabolic, Bible, or other invocations, and the names of demons, and thereby excommunicate and execrate their enemies, and cause either them themselves to die or their cattle, horses, and other animals to die, or to sustain some other serious loss or damage. On this account such books, too — including, I mean, the Solomonic, and the paper of Jalu, and the “Words of Thunder,” and the “Words of Lightning,” and the “Book of Days,” and in general all magical and curious books ought to be destroyed by the local judge, as Book VIII of the law, Title I, ordinance 35 (in Photius Title IX, ch. 25) prescribes, and be burned up, just as at Ephesus believers burnt books on magic which were valued at fifty thousand pieces of silver (Acts 19:18). The penalties provided in this Canon ought to be inflicted also on those old hags who divine with barley, or with broad beans, or by dumping coal, or by yawning, or by strangling infants, or who are snatched up in the air by demons and go from region to region, like that wizard named Heliodorus, and like those named Cynops in Patmus and Simon. Likewise those shepherds who put some little bone in the feet of sheep, or of goats, in order to make them grow fast and augment their flock. Likewise those who pass their children through rigols. And, speaking generally, all sorcerers and

witches, and all men and women who go to sorcerers and witches, if they all repent, are to receive the penance prescribed by the present Canon; if, on the other hand, they persist in this diabolic delusion, they are to be driven away from the Church of the Christians altogether as being a portion of Satan, and not of Christ. Note that divine Chrysostom (Homily 3 on 1 Thess.) says “Those who fall sick and refuse to be enchanted or to have their illness alleviated with incantations and bindings, but, instead, prove brave and remain patient, receive the halo of martyrdom like martyrs.” And against Jews (Discourse 5) he says thus: “And you, if you firmly decline incantations and sorceries and spells, and die from the disease, you are consummate martyr, because notwithstanding that others promised a cure with piety, you preferred death with piety.” Novel 65 of Leo the Wise, too, says that “whoever appears with completeness to produce magic effects, whether it be for the cure of bodily disease, or for prevention of damage to fruits, shall be chastised with the most severe punishment and be given the penalty received by traitors against the Emperor.”

[191] Wizards are those who invoke demons that are in a way beneficent, and this in spite of the fact that they themselves are fiendish and maleficent.

[192] Enchanters is the name applied to those who lure demons into whatever things they will with some incantations and invocations; and those who bind wild beasts, such as wolves, etc., (by a spell of some kind) in order to prevent them from eating their cattle when they are outside at night or those who grasp snakes in their hands and cause them not to bite. The name enchanters is also bestowed upon those who bind married couples with diabolic art and witchery. Oh, the thrice-accursed! Oh, the villains! Oh, the baiters of God! Woe and alackaday to those who engage in such a Satanic racket. Ah, and the wretches do not realize what a dreadful punishment awaits them as their inheritance because of their becoming the cause of an honorable marriage being dishonored, and of a married couple hating each other and becoming separated for all time thereafter, whom God had joined together. Some persons recommend that those couples who are about to be wedded, in order to remain unharmed by any such binding (or spell), should first confess all their sins, fast, and partake of the divine Mysteries, and afterwards get married, as we have said. Some order that the bridegroom carry on his person the volume of the four sacred Gospels when they are being married. And experience has shown the efficacy of faith in many persons. For, according to divine Chrysostom, wherever there is (an Orthodox edition of) the Gospel, the Devil does not dare to approach; accordingly, it is an ancient custom for women and young children to hang Gospels round their neck by which they obtain great protection (Homily 32 on the Gospel according to St. John, page 686 of the second volume, stich. 5; and Homily 19 on Statues, page 594 of the sixth volume, stich. 35). As regards enchanters and conjuring ventriloquists God says that they are to be stoned (Lev. 20:27): “Any man or woman who becomes of them a ventriloquist or an enchanter shall both of them surely be put to death. They shall stone them with stones. They are guilty.”

[193] Mathematicians appear to have been the same as astrologers, as may be inferred from the words of Zonaras and of Blastaris. But they were not any of those who rightly use the four main branches of mathematics, namely, Arithmetic, Geometry, Music and Astronomy, and who investigate their natural propositions, but, instead, those who monstrously insist that the movements made by the free will of human beings are steered and governed by the motion of the heavenly bodies, and they attribute altogether the passions and impulses of human beings to the stars, and represent the occurrences in the life of human beings to be dependent on the different configuration of the luminaries and stars, while divining with the co-operation of demons by means of the stars whatever things gods assign to stars; and, speaking in general, those who employ mathematics in a curious way.

[194] The word “sorcerers” designates those who by magical art prepare poisonous draughts either in order to put somebody to death or to muddle his brain or to allure him to their love; which draughts women are especially wont to employ as a means of drawing men into love. Such women are canonized as murderesses — twenty years, that is to say, according to c. VIII of Basil the Great. Book XLVII, Title III, ordinance 2 provides that anyone is to be chastised as a murderer that makes such philter in order to kill anybody, or who sells it or has it in his possession. Those men or those women who prepare philters in order to incite anybody to love are to be exiled and their property is to be made authentic (i.e., turned over to the lord paramount having jurisdiction). And see in the Nomicon of Photius, Title IX, ch. 25.

[195] Both Balsamon and others assert that Calandus, Nonnus, and Idus were rich brothers who fed Rome in time of war and hunger — Calandus for 12 days, Nonnus for 10 days, and Idus for 8 days; the three together for a whole month. Hence, in order that the benefaction due to these personages might remain remembered forever, and in order to perpetuate the obligation of gratitude to them, the Romans called the first twelve days Calends, after Calandus, the next ten days Nones, after Nonnus, and the remaining eight days Ides, after Idus. According, they used to celebrate during these days, and were wont to do many indecent things during such celebrations. Those people were imitated later by those Christians who on this first day of January participate in what are called the Kalanda (in modern Greek), playing games, dancing in front of the

doors of private houses, ambling about, and uttering many nonsensical things and telling ludicrous stories, and singing some lines purporting to be addressed to St. Basil the Great which ought to be suppressed by the bishops and spirituals; and they ought to be canonized so as to refrain from doing such heathenish and Greekish things, just as the present Canon says.

[196] These same things are done even today by Christians, and often by persons in holy orders and clergymen during the weeks of the Apokreos (or Carnival) and of the Tyrine (or Cheese-eating Week), and in many other regions, especially in the islands, where there are Latin inhabitants. In fact I must say that the men wear masks and various false beards, and even women's clothing, and sometimes women even wear men's clothing, and all of them engage in public dancing, as concerning whom God says that "a woman shall not wear the apparel of a man, neither shall a man put on a woman's garment; for all who do so are an abomination unto the Lord thy God" (Deut. 22:5). And really these things are abominations to God, and are in truth affectations of Greeks and alien to Christians, and the holy prelates ought to put forth every effort to prevent them, on the ground that they cast reproach upon Christianity, with the penalty of excommunication.

[197] For this reason we Easterners owe St. Symeon Metaphrastes an acknowledgment of special thanks (acknowledged, as I am told, also by the Westerners), who with great industry wrote the lives of the holy Martyrs and of the Devout Ones, after ridding them of every lie and adulteration, and going in person to various places and collecting some accounts from what he saw with his own eyes, and some from reliable information.

[198] Discourse on the keeping of good order in discussions.

[199] Properly speaking augury is the observation of future events by means of words and calls, the corresponding Greek term being derived from this word call Greek klo, kalo, as a learned writer states, and especially Theodoret (page 193 of the second volume of the Octateuch). This Greek custom of augury is still practiced today in many parts of the country, and especially in the islands, where men and women place water and various fruits in vessels and cover them, and afterwards, assembling together, they take them out, accompanying each act of removal with a diabolical song and by means thereof pretending to foretell the fate and fortune of each of them. These auguries are held during the time of the Forerunner's birthday, as well as the bonfires in front of the doors of every house, which ought to be prohibited with excommunications as penalties by the bishops and spirituals, as ought also the May Day celebration, or, in other words, the various flowers and buds which some persons put on their doors on the first day of May, since this too is a Greek custom and also a heathen custom, and one which is alien to Christians, just as that Patriarch Michael, of celebrated memory, who was the prince of philosophers, displayed great diligence in abolishing all such Satanic and Greek "rackets." For Christians safeguard themselves against every evil and against all bad luck, and at the same time secure for themselves plenty of good luck, by having the priest sanctify their house, and by sprinkling themselves on the first day of each and every month, instead of May Day celebrations and auguries and bonfires, as Blastaris says (ch. 3 of stich. 5); just as in olden times sanctification used to be secured by means of precious bits of wood from the holy Cross, but also with a litany of the first day of August for the purpose of warding off the illnesses which occur then for the most part because of the hot weather, as is related by St. Gregory of Thessalonica (Homily on the first day of August), and by the manuscript Synaxarist. I mean for them to make the sanctification which is called the minor, or little, sanctification, and not that which is called the major, or great, sanctification. For the minor sanctification can be carried out on the first day of every month, and not only so, but also on the occasion of every illness and need. The major sanctification, on the other hand, is performed but twice a year, as a rule: once on the evening of the eve of the Lights, which sanctification is given in the type of the baptism of John, according to Paisius of Gaza in his solution of certain questions. For this reason it is also performed humbly. The other time is that which coincides with the day proper to the Lights, which sanctification is given in the type of the baptism of the Lord, according to the same Paisius. For this reason it is performed with open display and a fitting escort.

[200] Auspication, according to Theodoret, is a process wherein one foretells what is going to occur by observing the flight or the various cries of birds, and especially of ravens, from which (word) indeed the name is derived (in Greek, that is to say, the corresponding Greek term is derived from the noun oionos, meaning a raven or vulture). In auspication are included also those who believe that there are good and bad coincidences (or concomitant circumstances), or interrogations good and bad, or good and bad omens, and other such things, which ought to be eliminated from Christians, on the ground that they provoke God's wrath upon them.

[201] By the term ventriloquists are designated those persons who utter words from their belly and tell Satanic myths and divinations. Seers are those who by cutting up the entrails of animals divine the future, whence also the term hepatoscopy has been applied to this process. And, in general, all ventriloquists are called enteromanteis (i.e., haruspices) in Greek, according to Photius and Theodoret.

[202] Let Christians of these days learn from the present Canon what sort of holy life was led by those persons on these holy days of the Resurrection, and what sort of disorderly life, or of irregular life, they themselves are now living on the other hand, and let them correct themselves by refraining from amusements, dances, games, songs, and other such absurdities as they commit in Moscow, I am told. There Christians go from one church to another on every day in this week and hold litanies, lest they find time to engage in some other impropriety. That is what ought to be done also in the case of our own Christians, to prevent them from deviating into disorders and improprieties. Another very holy custom is known to many which prevails in Moscow, to wit, that wherein the more reverent husbands refrain from sleeping with their wives throughout Novational Week, and by consequence no weddings are held during that period either. Really a most holy custom in truth which our own Christians ought to imitate. For, as we have said, this entire week is counted as a single day of Easter devoted to the name of the Lord. See also c. IV of St. Nicephorus which is in the preface.

[203] Hence it becomes evident how blameworthy those are who cut sacred books of parchment, in order to provide themselves with fish bait or in order to pack tobacco in them, or any other stuff; or who cut the saints and in general the ornaments contained in the books, or throw them into the furnace to burn up, or write barbarous and depraved remarks in their margins. Nor in general ought anyone to write anything at all in sacred books, even though what is written is for the purpose of correcting or interpreting the words in the book, except only if the book belongs to the writer or he does this with the permission of the owner of the book. For all these things amount to deterioration and impairment of the books, which is condemned to excommunication by the present Canon.

[204] Nevertheless, even then one ought not to use such sacred and holy books in fontanelles, or in other dishonorable and shameful services; neither ought one to give them to others who are going to use them in similar services. But, instead, one ought either to burn them, or to throw them away, or better to bury them in an untrodden spot somewhere, in order that things containing holy and sacred words may not be profaned. For that saying of Isaiah fits this particular situation most admirably, to wit: “And it shall come to pass in that day, that . . . his resting-place (i.e., of Christ the God) shall be an honorable one” (Isa. 11:10). I say these things because in the time of this Council, books, most of which were of parchment, could become completely illegible as a result the written characters in them becoming worn out and undecipherable. But in books of today, which are of paper, the written or printed characters will remain legible no matter how old they grow; wherefore they ought not to be treated dishonorably or abusively.

[205] Note that, according to the Ecclesiastical History of Theodoret (Book V, ch. 17), notwithstanding the fact that the believer Emperor Theodosius was absolved by St. Ambrose of guilt due to the foul murder he had caused, yet, in spite of this, when he offered the gifts to God inside the Holy Bema and expected to commune there, St. Ambrose would not let him in, telling him that “the inner sanctuary, O Emperor, is accessible to priests alone”; and he was ordered to stay out of the Bema. Thereafter even when the Emperor went to Constantinople, he offered the gifts to God inside the Holy Bema, but immediately stepped outside, and did not go back in to commune, according to custom. For, says Theodoret, after offering the gifts at the sacred table, he at once went out, the most faithful emperor thus showing by his example that emperors who have committed foul murders ought not to commune inside the Bema. See also Nicephorus Callistus, Book XII, ch. 41. Hence let priests and confessors be induced to see to it that the unlawful custom prevailing in many places be cut out — the custom, I mean, of letting laymen come into the Holy Bema, which, failing to distinguish between priests and laymen, causes the latter to incur the penalty which befell King Ahaz, who, though a layman, undertook to perform the functions of those in holy orders. For they too, in such a case, are in a way usurping the functions of priests by entering the place allotted to priests. But if it is unlawful for laymen even to enter the Bema, how much more unlawful must be that which some ignorant priests do in having laymen or anagnostes prepare the holy elements in the holy prothesis on Maundy Thursday inside the Bema! So, for the love of God, let them cease doing this, lest they incur deposition from their holy order. Symeon of Thessalonica, on the other hand, says (ch. 143) that an emperor may commune within the Bema only at the time when he is being anointed as emperor, after from the deacons, and not at the Holy Table, but at a credence table placed beside it and having an antimimension laid upon it.

[206] That is why divine Chrysostom also says: “Woman taught once (i.e., Adam in Paradise) and destroyed everything. For this reason, let her not teach.” And again: “For so silent must she remain,” he says, “that not merely as regarding temporal, but also even as regarding spiritual matters she must not speak a word in church. That is an ornament, that is modesty; that can ornament her far more than clothes” (Sermon 9 on 1 Tim., p. 283 of vol. IV).

[207] The cylistra, according to Balsamon, appears to have been a device employed by those teaching law when they were disputing as to which one of them should get such or such a pupil. For when something they rolled in this device would happen to roll one way or another it would be a sign that the teacher thus indicated was to get the pupil in question. Accordingly, it may be said in general that the cylistra was something on the order of the device called a lottery.

[208] Let those prelates fear the penance of the present Council who are in the island provinces and all those regions where there are Latins; and by no means and on no account whatsoever let them allow a Latin man to marry an Orthodox woman, or a Latin woman to take an Orthodox man to husband. For what communion can there be of the Orthodox party with the heretic? But if it should so happen in any way that without their cognizance such lawful marriages are actually contracted, let them at once proceed to separate them, in accordance with this Canon, unless the Latin-minded person be baptized in a strictly Orthodox manner. But if both parties were in the heresy of the Latins to begin with, and one party afterwards takes to Orthodoxy, their children must all be brought up as Orthodox Christians, in accordance with the civil laws; and see the Footnote to c. XIV of the 4th.

[209] In connection with what is here said, concerning the Cross divine Chrysostom says: “let us hang it (sc. the cross) over our bed instead of a sword; let us inscribe it upon our door instead of a bolt or bar; let us surround our house with it instead of a wall” (page 881 of vol. V). Hence it may be said that the Christians of today, whether men or women, young or old, great or little, instead of any other charm or talisman ought to carry a cross upon them, either wooden or gold or silver or brass, hanging round their neck, as the Christians of olden times used to carry one round their neck. For St. Orestes, one of the five martyrs, by wearing a gold cross round his neck came to be recognized as a Christian by the Greeks; and Pancratius of Tauromeneia used to give a cedar cross to everyone he baptized to wear upon his person. St. Meletius the Confessor, in his discourse on the Morals of the Italians, says that the Latins used to have the custom of marking a cross upon the ground and kissing it, and then stamping it out. As for us, however, not only must we not do this at all, but we must also honor the cross that is printed in books or even written upon letters and written documents of any kind, together with the divine names of Christ, and of the Panagia (or All-holy Virgin), or of the Saints, which are written in letters, by avoiding the use of these letters and documents in connection with dishonorable or base purposes, and instead burning them or throwing them somewhere where they will not be trodden upon, after tearing out these holy names, in order that we may keep from sinning gravely by profaning things that are holy. See also in the Footnotes to XCI of Basil, and the Footnote to c. LXVIII of the present 6th.

[210] From the decree of the present Canon let the two-horned Pope of Rome learn how antichristian an act he is doing by imprinting under his foot the Vivifying Cross and giving it to his visitors to kiss. For in this way he is treading upon the victorious trophy of our salvation, which not only Orthodox emperors wore upon their head and took greater pride in it than in their imperial diadems, but even the Calvinists themselves, though having discarded every trace of adoration of the Saints, keep in their churches on a high place and with respect bow down to it in adoration. What am I saying, emperors and Calvinists, why, even the Turks themselves who were captured during the reign of Mauricius had a cross marked upon their forehead, as is narrated by both Theophanes and Simocates (Book V, ch. 10); and when asked why they had it, they answered that because a deadly plague once fell upon their land, the Christians advised them to be marked with the cross, after doing which they regained their health, and that they then became accustomed to printing the cross upon themselves. Concerning the Cross St. Gregory the Theologian says against Julian: “He resorts to the Cross, and the ancient remedy, and with this he signs himself against fears, and makes the one pursued a helper; (and the following still worse things) the seal has prevailed; the demons are defeated, the fears are dissolved.” He says these things about Julian the Apostate, who, when he found himself with wizards, and demons were gathered together, made his Cross, and the demons instantly dispersed, and he himself was freed from his fear. In his Hom. 54 on St. Matt., Chrysostom says: “Like a halo, thus do we carry about the Cross of Christ. And this is not strange, seeing that everything is accomplished for us through the Cross, whether it be that we have been nourished with that mystic food, or have been ordained to office, or have done anything else whatsoever, this symbol of victory presents itself to us.”

[211] Christians began the custom of holding love-feasts in the church in Apostolic times. When they were going to commune, especially on Sunday, the richer ones used to bring bread and wine to church, and after partaking of the divine Mysteries, as Zonaras says, and as St. Chrysostom does too in his 27th Homily on the First Epistle to the Corinthians, they would invite the poorer ones, and all of them would sit down and eat. But since the Corinthians spoiled this order, and each of the richer ones would eat his own meal alone, and would not give anything to the poor, things came to such a pass that one man (a poor man, that is to say) would go hungry, while another man would get drunk (a rich man, that is to say), divine St. Paul on this account, in the eleventh chapter of his First Epistle to the Corinthians censures them both because in so doing they were scorning the Church of God, and because they were disgracing and shaming in a way the poor people who

had nothing to eat at such common banquets. Premising these words of the Apostle, St. Basil the Great (in his “Epitomized Definitions”) concludes therefrom that one must not eat the common supper in a church. This is said in agreement with c. XXVIII of Laodicea, that is to say, and with this c. LXXIV of the 6th. Note that the Lord’s supper, which Paul mentions in speaking of these common suppers of the Corinthians was mistaken by St. Paul the Great for the divine Supper of the Mysteries (ibidem) and also by c. XLVIII of Carthage. St. Chrysostom, on the other hand, thought them to be the one common to all and held in imitation of the Lord, who confided and consigned the Mysteries to all His disciples without excepting any of them. See also Eustratius Argentes concerning the Lord’s Supper, p. 308. But the Lord’s suppers mentioned in the present Canon were thus called because the divine liturgy was celebrated at them for the most part on Sundays (called in Greek “the Lord’s days”). In connection with praises bestowed upon the Lord’s suppers by Constantine, Eusebius says that they were called thus after the Lord, to whom they were dedicated: “Holy temples are to be dedicated to the one king of all God, who is indeed also the Lord of all. Hence what has been dedicated is deemed worthy of the appellation of the Lord, as not having acquired its title from human beings but from the Lord of all Himself: on which account they have been accorded the name of Lord’s suppers.” Note that these feasts called agapae, and these common banquets were called in some cases Birthday Suppers, held in memory of martyrs; in other cases Wedding Suppers, held in celebration of nuptials; and others were called Funeral Suppers, held at the burial of the dead (p. 8 of the Book on Religious Toleration).

[212] That is why divine Chrysostom (Hom. on “I saw the Lord sitting on a throne,” p. 120, vol. v) strenuously prohibits theatrical singing, dances of gesticulators, and prolonged cries and yells, and disorderly intonations. For in interpreting that passage in the Psalms saying “Serve the Lord in fear” (Ps. 2:11), he severely censures those who mingle the secular gestures of theaters with spiritual songs, and who admix therewith theatrical postures and meaningless intonations (such as are nowadays the trills and quavers and other meaningless utterances); and he says that these things are natural, not to those engaged in doxologizing God, but to those playing, and mingling the sports of demons with angelic doxology. By means of many arguments he teaches that we ought to offer up doxologies to God with fear and a contrite heart, in order that they may be welcome, like fragrant incense. What Meletius Pegas, a very learned man, says in his third discourse concerning Christianity is in truth to be praised and deserving of all admiration: “Precisely, therefore, as modesty and symmetry of music is attractive, it is adapted to render hearts more robust, by drawing the soul up from the body. For harmony is most agreeable to the spirit, having as it does an intermediate nature partaking of the crassness of the body, combined with the immateriality of the spirit. Thus again excessive music, pursuing what is sweet beyond moderation fails to excite pleasure, but, on the contrary, tends to enervate . . . for it is on this account that only the human voice finds acceptance in the Church, on the ground that it is inherent in nature and unartificial, whereas the percussions and efflations produced by instruments are sent packing by the divine Fathers on the ground that they are too artificial.” Yet some of the musicians of today are striving to put these things back into the Church with their instrumental songs. The trills and quavers that are now being chanted do not appear to be old, but, on the contrary, modernistic, in view of the fact in the songs ascribed to John Damascene and other musicians of olden times such meaningless words and prolongations; they appear to have come into existence about the time of John Koukouzelos. But the prolongations which the psalms of today are chanting in the vigils, being double and often triple the standard length are in truth nauseating and become offensive to reverent listeners. Wherefore we beseech canonical psalms to chant their songs more quickly, in order that their songs may at the same time be more tuneful, and in order to leave time for reading to be done; accordingly, the canons may be chanted more slowly, in which is rooted all the soulful (or psychical) fruit of the vigil. Some say, however, that these meaningless trills were introduced into the Church with a view to attracting the simple laity by means of their pleasant effect on the ear.

[213] Just as is now usually done in connection with the vigils, and especially those held in the Holy Mountain, and just as used to be done, as St. Basil (in his letter to the clergy of the church in Neocaesarea) mentions in writing: “The customs now prevailing in all the churches of God are consonant and consistent. For among us the laity commences morning prayer in the nighttime . . . lastly leaving off prayers they turn to psalmody, and, being now divided into two, they chant to one another alternately.” Afterwards again: “Having allowed one to commence the song, the rest of them maintaining the balance; and thus in variety of psalmody they divide up the night, praying betweenwhiles.” But note that psalmody differs from prayer, since psalmody is done with singing, whereas prayer is done without singing. And that among the ancients psalmody was done in connection with the psalter of David. That is why there are to be found old psalters all provided with musical notes. But today the contrary is done, and our prayer is the psalter read aloud, not sung (except for the first three psalms and the Very Merciful), whereas our psalmody consists of the troparia alluding to the new grace. Our God-bearing Fathers, however, the so-called Neptics, call praying by mouth and spoken words psalmody, and praying done by means of the mind alone prayer.

[214] Instead of the word perfumes (which in Greek is *aromata*), others have the word edibles (which in the Greek is *bromata*), as Zonaras has interpreted it too.

[215] St. Basil the Great (Definitions in Extenso, No. 40) in addition discountenances sales and purchases carried on in the churches of the Martyrs and Saints during their festivals, saying that Christians have no other reason for congregating in temples and the grounds of temples than to pray, and to recall the resistance and struggle unto death which the Saints showed for the sake of piety, and in order to afford themselves an incentive to a like display of zeal, and not in order to make their festival and temple a market and a lot of merchandise. He adds this observation too, that God is made so sorely wroth by those who buy and sell things in temples, or in the yard surrounding temples, that Jesus Christ, who was always and everywhere meek and humble-hearted, yet lifted up a scourge to strike those alone who were buying and selling in the temple, because their merchandise was converting the house of prayer into a cave of robbers and thieves. And note that the Lord called the sellers and merchants in general robbers and thieves on account on the injustice and mendacity they practice in their barterings.

[216] Bishop Philo (p. 163 of the first volume of the Octateuch) says that “even the Jews will not bathe with their fathers, to avoid seeing the nakedness of their father, as did Ham that of Noah. Hence by consequence, neither ought the children of Christians bathe together with their fathers. St. Diadochus, the bishop of Photica, says (in ch. 52 of his *Philocal.*, p. 216) that it is a brave and sensible thing for one to abstain from the baths, and especially in the case of those who wish to become united with the beauty of sobriety — which is the same thing as saying those in holy orders and monks who have vowed virginity; for that hedonic moisture of the bath enervates and emasculates the body, and the nudity involved in bathing recalls that inglorious nakedness which marked Adam after the disobedience. And, generally speaking, baths afford no other good besides carnal pleasures and improper imaginings, unless one is bathing on account of a necessity created by sickness.

[217] Note that some persons have taken the Thursday mentioned here by the Canon to be only Great (i.e., Maundy) Thursday, on which it was the custom for catechumens who were going to be baptized on the evening of Great Saturday to recite the dogmas of the faith which they had learned by heart to their catechizers. These persons were induced to take this view by the preceding c. XLV of the same Council in Laodicea, where it is speaking of those who were being baptized on Great Saturday. To me, however, the above sense of the Canon appears to be better, because not only on Great Thursday, but on every Thursday in general of the week which happened to come after the time they were enrolled in the list of those being enlightened they had to say the lessons of the other days of the week, in order to avoid forgetting them. That it was not one week but many weeks that intervened until the time came for baptism is plainly evident from the liturgy of the ones being enlightened, which begins with Wednesday of the mid-fast week of Lent.

[218] Hence artists painting pictures ought not to depict the Theotoke on the occasion of the feast of Christmas, at the Nativity of Christ, to be lying upon a bed and apparently exhausted by the pain; but, on the other hand, neither ought the words “*Epilochia* of the Theotoke” (meaning the Puerperium of the Woman who gave birth to God in the flesh) to be even so much as mentioned in print in the *Menaia* on the second day after Christmas, but only the words “*Synaxis* of the Theotoke.” For according to St. Gregory of Nyssa, who is in agreement on this point with this Council, the birth of Christ alone occurred without any concomitant of childbed; accordingly, the term childbed and synonyms thereof cannot properly be applied to the incorrupt and fully conserved body of the Virgin who never had any experience of matrimony whatsoever. For certain women, on the other hand, to be depicted as washing Christ in a basin, as is to be seen in many icons representing the Nativity of Christ, is an absurdity and impropriety of the rankest kind, and is an invention of carnal men; wherefore it ought by all means be discarded. Since, however, it is a fact that the divine melodists and hymnographers and song-writers often call the childbirth of the Theotoke a *locheia* in Greek (for which we substitute in English the inept word childbed), let this term be applied catachrestically to Her childbedless childbirth as a painless childbed and be taken in the sense of being used to avoid calling it simple childbirth. (Note of Translator — Owing to the lack of English words corresponding to the highly specific terms of the Greek language in this connection, an adequate translation of this part of the book is impossible. It would seem, however, that the English term “Nativity” might well enough be substituted for the Greek term “*locheia*” in this case.)

[219] The Church received the Trisagion Hymn from God. For Theophanes records the historical fact that, an earthquake having occurred in Constantinople, the civilians becoming frightened, went out into the plain and conducted a mass supplication (in which they were joined by Emperor Theodosius the Little and Proclus the patriarch of Constantinople, both of them barefoot, according to Glycas). Then in the course of a single day it came to pass that a child was snatched up bodily into the air and heard a divine voice which told him to tell the bishop and the laity to conduct their supplication with the following words, to wit: “Holy is God, Holy and Mighty, Holy and Immortal, have mercy upon us.” Nicephorus asserts

that the particular place where the child was elevated was named Divine Elevation, but now it is called Psomatheia (with the accent of the second a). Thenceforth, therefore, the Emperor ordered that this hymn should be chanted everywhere in the Greek tongue. Hence it was too that even of old St. Sabbas the Great permitted the Armenian Christians to chant their service in the Armenian language, except for the Trisagion, which they were permitted to chant not in Armenian, but only in Greek. Accordingly, even to this day the Latins in the litany of their sepulchral ceremony chant the Trisagion in Greek, and not in Latin, out of respect for the language in which it was uttered by God. And note, according to Dositheus in the *Dodecabilus*, p. 342, that this miracle occurred even before the time of Peter Fullo. For thereafter Fullo was in the reign of Emperor Zeno, but not even before the Fourth Ecum. C. was there any separate division of Theopaschites. This Trisagion hymn is composed of three elements, viz., Holy, Holy, Holy; it is taken from the Hymn of the Seraphim, just as Isaiah the prophet heard it. The part consisting of the words God, Mighty, Immortal is taken from that Psalm of David wherein he says: "My soul hath thirsted for God, for the strong, the living God" (Ps. 42:2), in which the word "strong" stands for the same Greek word as is here rendered "Mighty," while the word "living" is equivalent to the word "Immortal." The expression "have mercy upon us" is borrowed from the thirty-third chapter of Isaiah, and from the one-hundred and twenty-second Psalm; and it is a petition and a supplication. This hymn, in fact, relates to the Holy Trinity. For the words "Holy is God" have reference to the Father, who is the God-generating source of the divinity of the Son and of the Spirit. The words "Holy and Mighty" denote the Son, who is also mighty, and a power, and an arm of the Father, and the one through whom everything was made that ever was made. The word "immortal," on the other hand, denotes the Holy Spirit, which is called the Grantor of Life. The words "have mercy upon us," being construed in the singular (i.e., have thou mercy upon us) signifies the single Lordship and Godship) of the three Persons. But insane Peter Fullo by adding thereto the words "who was crucified for our sake" not only virtually crucifies the Father and the Holy Spirit along with the Son, as St. John Damascene says (in Book III, ch. 57), but even insinuates a fourth person into the Trinity, and places the Son of God separately and the crucified Christ separately, apart from each other, according to Balsamon. See also the theological exposition and interpretation of the Trisagion in Dositheus (*ibid.*) and in Damascene (*Discourse concerning the Trisagion; and Book of Orthodox.*, ch. 3).

[220] This Canon is mentioned also by George Cedrenus. Hence the Papists are also silenced on this score who are persistent in traducing and misrepresenting the Canons of the Council and saying that no historian has mentioned them. Even Pope Adrian accepts this one in writing to Tarasius. Note that according to this Canon painters ought not to depict, either in the Cross of Christ or in any other holy icons the four animals alone which prefigured in the old law the four Evangelists, but, instead, greatly preferring the truth, let them depict the four Evangelists with respect to the human character. I said the four animals alone because if the four Evangelists are painted with a human character, and together with them the animals which prefigured them are also depicted, this, it seems to me, would involve no sin. This canon of the Sixth Ec. C. is mentioned also the the Seventh Ec. C. in its sixth act and in its fourth; and also by Adrian, in his first letter to Tarasius; and through the reading of this Canon Ellas, the Presbyter of the Church of the Blachernae, though formerly an iconoclast (or iconomach), was corrected (page 789 of the Collection of the Councils. See also in the Prolegomena of this same Council). That explains also why the Seventh Ec. C. (Letter to Alexandria, p. 905 of the second volume) says for the Lady Theotoke to be painted rather as a girl (i.e., as a damsel), and not as an ark and a rod and candlestick and all the other things that used to be types of Her. If, however, all roundabout the Theotoke there be depicted also the things that served to prefigure Her, it would not, methinks, involve any sin.

[221] Zonaras says that although the expression "the dying" does not in strict accuracy mean the dead, but those who approaching their death and in the process of dying, and are not yet actually dead, yet in spite of this the following words of the Canon interpret the words as implying that this must be vnderstood instead of "those who have died and who are actually dead." That is why in other codices instead of "dying" it is written "who have died." For even though a person be at the point of death, breathing his last gasps, the divine Mysteries ought to be administered, according to c. XIII of the 1st and the historical account of St. Dionysius contained therein. Note also the important fact that not even inside of a church ought on to bury dead persons, and that those who do so are greatly sinning. For St. Gregory Dialogus (pp. 10 and 49 of Evergetinus) relates that "a nun who was temperate and continent in respect of shameful pleasures, yet unable to stay sober in respect of untimely words, was once buried inside the church. And what a miracle! that same night the man who was guarding the church as watchman saw by revelation that some persons had brought this nun in front of the Holy Bema, and that they sawed her apart in the middle through the waist, and that they threw one half of her into the fire, and it was burning up, while the other half remained as it was. The next morning he narrated this strange vision to the Christians who happened to be present. The same Saint relates in addition to this story that since Patricius Valerianus, who was living in those times, had died in the city called Briza, the Bishop of that city took money from his relatives and gave them a space inside the church in which to bury the corpse of Valerianus, who had lived badly into old age. Well, the next night the holy martyr Faustinus, to whose name the church had been dedicated when it was built, appeared to its prosmonarius and watchman, and



said to him: “Go and tell the Bishop to throw that stinking corpse out of my church. But if he won’t do this, he is going to die within thirty days.” The *prosmonarius* was afraid to announce the vision to the Bishop; accordingly, the saint reappeared and told him the same things again. But he got scared again, and did not make the matter known to the Bishop. Hence, when the thirtieth day arrived, the Bishop, who was in sound health, lay down in the evening to sleep, when, *mirabile dictu!* he rose no more, but died a sudden death. Hear ye, O Prelates, hear ye, O Priests, hear ye, all ye Christians in general, who allow the bodies of the dead to be buried inside the holy churches; and most especially those of you who reside in the islands, where that God-hated and damnable custom prevails, and learn what sort of condemnation and sentence the souls of those who have died are bound to receive from God (as St. Gregory himself avers) because of the fact that they are buried inside the church, and the same fate awaits also the relatives of the dead, who want to have them buried there, and the Prelates and Priests, who permit them to be buried there. You think that you are conferring a benefit upon the dead when you bury them in the church; and you don’t know that on this very account you are causing them to suffer dread punishment. For if that nun who was merely overcome by untimely words, and slowly so at that, was sawn apart and burned in fire because she got buried inside the church, what fate, it is to be wondered, awaits those who have sinned both in words and in deeds and who, after death, have afterwards been buried in the churches? For the love of God, holy Prelates, prevent this dire evil from befalling your Christians, and order them to construct the tombs of the dead outside of the churches. Oh, what a great evil! they on the one hand offer incenses and fragrances in order that God may be propitiated in these, in order that the church may be filled with sweet odors, and the Christians attending it may be favored with whiffs of incense, while they themselves, on the other hand, are burying there the stinking corpses of their dead, from the stench of which even God Himself turns away, and the whole church is stunk up, and the Christians have to hold their noses, and they flee from the church as though from fire, and oftentimes they anathematize the buried. And can there be found any greater show of ignorance and absurd impropriety than this? Canon XCVII of the Sixth Ec. C. commands that nobody shall remain even when alive in the “*catechumena*” of the churches. How much more ought the dead not remain in the church, teeming as they are with feter and stench! Hence it is that John of Citrus expressly says for bodies of dead persons not to be buried inside a church after it has been dedicated. The same thing is asserted also by Balsamon (Reply 38, p. 382 of the *Corpus Juris Graecoromanus*). Then, again, St. Ephrem in his last will and testament adjures persons not to bury him inside a church, saying: “I adjure you not to let me be placed in a house of God, or underneath an altar, or in any other spot in the temple of God, for it does not become or befit a rotten worm and stinking body to be buried in a temple and sanctuary of the Lord. Whoever may dare do this, may he never see the heavenly altar! nor may he be deemed worthy to visit a temple in the kingdom of heaven!” Let us shudder with horror, brethren, and let us tremble with terror. For if a God-bearing man like St. Ephrem did not judge himself worthy to be buried inside a church, how much more must sinners be accounted unworthy to be buried inside a church! Woe and alas for those who do this! In like manner ought those persons to be canonized (i.e., canonically penanced) who refuse to go to that church where some relative of theirs has been buried. What are you doing, O unthinking man? Don’t you know that by what you are doing in not going to the church you are incurring the enmity of God and of His Saints? And are you fighting with them because your relative died? And who are you to be warring with God, who arranges everything to the best advantage, both life and death? In addition, take those women, or men, who go to the tombs of their relatives to weep over them, as if they had no hope that they will be resurrected, they too ought to be canonized by spirituals and be forbidden to do so. For they are so wanting in knowledge that they cannot even understand that the death of Orthodox Christians is not a death, but merely a sleep, from which they are to awake on the day of resurrection. This exceedingly barbarian and wrong custom prevails even to this day in Moldavia-Walachia, in which provinces are often found wise and sensible leaders and rulers and prelates, and they are well aware of this depraved and harmful wrong custom.

[222] As the minutes of the Council held in Carthage state. Or because they were found thrown into the street or left at the door of churches, as happens in the case of illegitimate children, and there is no knowing whether they were ever baptized.

[223] That is why Book LX of the Basilica, Title XXXVIII, ch. 1, commands that a daughter be freed from the control exercised over her by her father, and a slave girl be freed from the control exercised over her by her master, if her father or her master, respectively, tries to make whores of them. If, however, the girls themselves do not want to be freed from such control, they are to be exiled, and their property, if they have any, is to be confiscated. Then, again, the second chapter likewise punishes whoremongers, if they are taxable, with exile, but if they are soldiers, it punishes them with confiscation of whatever property they own. Photius, in Title XIII, ch. 21, says that the term whoremonger is also applicable to any husband who knows that his wife is whoring, but keeps silent, according to Book XXIV of the Basilica, Title II, ch. 14.

[224] I said “by concession” because the seven years are the penance provided for fornicators, and not adulterers, according to c. LIX of Basil. Consequently those covered by the present Canon are penanced only as fornicators, and not as adulterers. But inasmuch seven years is the penance provided for adultery in c. XX of Ancyra, these offenders are not being penanced

by concession. For it's as adulterers, and not as fornicators, that they are being canonized. See also the Footnote to c. XXII of Basil.

[225] I said that the husband can marry a second time if without grounds of adultery the wife deserts her husband and takes another. If, however, the wife merely deserts her husband without grounds of adultery and does not take another man as husband, but remains as she is, then her husband is not allowed to take another woman to wife; but, instead, both parties ought either to remain single or become reconciliated and reunite again in accordance with c. CXIII of Carthage.

[226] That is why divine Epiphanius in agreement with this Canon says: "All peoples pass the six days before Easter with the eating of plain food, by which expression I mean bread and salt and water being partaken of then towards evening."

[227] The cessation of fasting which the Canon mentions ought to take place after midnight. Balsamon says that in those days the Christians of old had a different custom of doing it in a different way, which way is nowadays completely disused. Others say that by the expression "cease their fast" (or, in Greek, "aponestizesthai") is meant the eating of cheese, eggs, and Easter foods in general, this being inferred from ch. 19 of Book V of the Apostolic Injunctions. Yet, whether this be true or what was said before, Christians after midnight must first listen to the whole of the matins of resurrection and wait till divine Liturgy has ended, and thereafter finish fasting and begin eating the Easter feast with cheerfulness and joyfulness. For the Apostolic Injunctions say (ibid.): "On this account, when the Lord hath risen, you too must offer your sacrifice, concerning which He commanded you through us by saying, 'this do in remembrance of me' (Luke 22:19); and thereupon cease fasting and partake of good cheer." Here you can see that they say that first the Liturgy must be celebrated, and afterwards the celebration of Easter must commence. Hence it is to be observed that those persons deserve to be condemned, and are indeed inordinate belly-slaves and gluttons, who the moment they hear the cry "Christ is risen" at once, having eggs and cheese they have brought with them in their pockets or bosoms, begin stuffing them into their mouth. Accordingly, let them take pains to correct this impropriety here and now and henceforth. But parents, too, ought not to allow their children to become guilty of any similar disorderly conduct.

[228] For it is for this reason too that on Sunday we are wont to say that the Lord is risen, since according to Blastaris (Eta, ch. 3) and Chrysanthus of Jerusalem (in his Geography) the day commences, among ecclesiastics, with the seventh hour of night and ends with the sixth hour of the next night. Accordingly anything that occurs in the interval during the twenty-four hours of this period, appears and is said to occur in that (perhaps one) day. But note here that in the day of resurrection it used to be the custom to kiss one another twice: once in the morning, in the Royal Palace, and particularly in churches, while the "Day of Resurrection" was being chanted, at the end of the morning; and again in the evening, thereafter, in the great church of St. Sophia, when the kissing was done together with the Emperor and all the magistrates of the empire, as is historically recorded by Curopalates, who says: "The Emperor sits on the throne wearing the broadsword of the Grand Domesticus, and as all the magistrates come in each, even to the least of them and last of them, kiss first of all the right foot (owing to the imperial character of the kingdom), then the right hand (because the Emperor has been anointed of the Lord and is the Defender of the Church, as Symeon of Thessalonica comments), and after that his right cheek (because "king and soldier, rich man and poor man, are all equal in Christ"). For this reason many persons ignorantly call this second kiss the Second Resurrection. As concerns the red eggs eaten at the time of the Resurrection, many persons say many things that are destitute of verification. In solving certain questions for the Emperor of Russia, a learned man named Gazes Paisius, says that when the Jews exclaimed "His blood be on us and on our children" (Matt. 27:25), everything they had in their houses at once turned red, and consequently even the eggs. Hence in remembrance of this miracle we too dye our eggs red at Eastertide on the occasion of the Resurrection then being celebrated. This miracle, he says, has come down to us through a tradition of old.

[229] When and by whom was this Evangelical, Apostolic, and Patristical custom of genuflection abolished from our Eastern Orthodox Church? We cannot say with accuracy. We conclude, however, as a matter of guesswork or conjecture, that this custom was abolished after the schism, perhaps as a result of some of our own excessively zealous adherents being inclined to oppose the customs of the Western Church, and consequently also this canonical custom. In verification of this conclusion of ours, see our Meletius Pegas, at the end of his third book concerning Christianity where he mentions genuflections (on p. 240 of the Bucharest edition). For even the so-called papaethra — or, more plainly speaking, the stephanos worn by clerics on their head — in vogue among the Westerners, though a canonical custom, was abolished by our officials; and see c. XXI of the present C. Though even continuous communion of the mysteries as practiced by the Latins is canonical, it was abolished by us; and see the preface or preamble to the Tome of Love. And other canonical customs suffered the same fate. In saying genuflection, however, I do not mean what are commonly called "penitences" (or, in Greek, "metanoiae"), but that which we practice when kneeling to pray.

[230] Emperors Leo and Constantine, in their Ecloges of Laws (Title XXVIII) say that if a woman become pregnant in consequence of fornication shall enter into a secret plot or design against her belly, with a view to aborting the child, shall be beaten and exiled.

[231] That is why King David too took back his wife Melchol who had contracted a second marriage with Phaltiel, after pardoning both of them, because, according to Theodoret, Saul harried them into marriage and Melchol took that second husband against her will (II Sam. 3:14). Note also that in case the wife of the returned soldier, if she does not want him, is in no way or manner pardoned and allowed to keep the second man, since both she and he are called adulterers.

[232] That is why Nicetas of Heracleia says: "If a man departs from his wife for another land and there acquires a concubine, and his wife waits three years with fortitude for him (to return), and he fails to come back, her husband himself shall be separated from his concubine, but not also from his wife; his wife, on the other hand, cannot take another husband, but must remain as she is. For she is free to contract a second marriage only when her husband dies, according to the Apostle (page 310 of the Corpus Juris Graecoromani), and while he is alive. The Novella of Leo decrees that if one party of a matrimonial couple be enslaved, the party who remains free cannot remarry. But if he should remarry, he has a right to recover the party who has been enslaved when she is liberated (from bondage), and to dissolve the (second) marriage.

[233] In agreement with the present Canon Justinian Novella 117, contained in Title VII of Book XXVIII of the Basilica (in Photius, Title XIII, ch. 3), saying: "If a soldier or scholarian or foederatus or anyone else under arms is on a campaign and at war no matter for how many years, his wife must wait for him to return even though she has received no letters from him. But if she be told that he has died, she shall not get married unless she herself or her parents inquire of the Priors and Chartularies and of the Tribune of that battalion to which her husband belonged, who shall affirm in writing with the Gospels as witnesses that her husband actually died; then, after receiving the letter from them shall not get married for a year thereafter. If, on the other hand, she does not get married in this manner, she shall be punished as an adulteress herself, and the man who takes her shall likewise be punished as an adulterer; and they shall pay ten pounds of gold to the soldier who was her real husband when he returns from war; and he has a right, if he so desire, to take his own wife back again."

[234] Blastaris says that these Fathers decreed that those women should be entitled to a pardon for a second marriage who are ready to let their second husband go and who do not insist on adhering to the sin of the second marriage committed unwittingly. Not, however, that those who refuse to do so shall be pardoned, who do not care to divorce their second husbands (Gamma, ch. 5).

[235] That is why divine Chrysostom, in opposition to those who want to have oaths taken, says (Hom. 8 on statues): "Well, then (you tell me), what is one to do when it is necessary to swear (take oath)?" And he replies: "Wherever there is a transgression of the law, there can be no necessity. And is it possible (you ask me) for one not to swear at all? What do you say?" He answers: "God commanded, and you ask whether it is possible to keep His commandment. It is more impossible not to keep His commandment than to keep it." And again he says (Catechism I for those about to be enlightened [by baptism]): "I wish to eradicate an evil of long standing which has been a custom. I want to eradicate, I mean, not only wicked and false oaths, but also the good and true oaths. But, you tell me, such or such a person, a virtuous man, a man in holy orders, a sober and reverent person, swore an oath. Well, if you want to, you may tell me that St. Peter or St. Paul or an angel from heaven was the one who took an oath. For even those who are supposed to have taken an oath are supposed to be so great, I myself will not stand abashed at their greatness. Because the law which forbids every oath in general, and which I will read to you, is not Peter or of Paul or of angels, or in general of fellow servants, but of God Himself who is the king of all. When royal letters are read, servants ought to remain silent, no matter how high officials they may be. For if you are going to assert that Christ Himself commanded us to take oaths, or that Christ Himself does not chastise those who take oaths, show me where He says this, and I will be persuaded. But if Christ is so insistent in forbidding us to take oaths, and is so careful to provide against the taking of oaths entirely as to class the man who takes an oath with the Evil One (by which is meant the Devil), since He says "for whatsoever is more than these cometh from the Evil One" (Matt. 5:37), what is the idea of your referring to such or such a man? For God will not judge a person who takes an oath because some fellow servant before him took an oath as a result of indolence, but, instead, He will condemn him because he transgressed the express command of His law. 'I commanded,' He will tell the person in the day of judgment; 'you ought to have obeyed my command, and not bring forward the example of this man or that, and be looking at the transgressions of others as though they were something to whet one's appetite for more.' And further below he goes on to say: "Though the transgressor of the law concerning oaths were ten thousand times wonderful and great, he would have to expiate this transgression without fail by paying the penalty due for it, since God is not a respecter of persons." Hence it is that St. Basil the Great in regard to the penances which he provides excommunicates men for a week in case they swear any other oath than yea, yea and nay, nay;

whereas he excommunicates women for two weeks if they happen to take any such oath. But even Chrysostom himself (Hom. 15 on statues, and 17 on the Gospel of St. Matthew) canonizes anyone that swears the vain oaths to which the majority of men are accustomed by obliging him not to eat his supper, but to go to sleep supperless, if he will be corrected. But if he will not be corrected, he is to be cut off from holy Communion and from the Church, like fornicators, adulterers, and murderers. The same Chrysostom (Hom. 5 and 14 and 15 on statues, and sel. discourse 28 concerning an oath) condemns to the same penances also those who perjure themselves, and those who force them or compel them to perjure themselves, or to take oaths. These things being as stated, let Balsamon (in his interpretation of c. XXIX of Basil), as well as those following him, be ashamed and keep their mouth shut, instead of saying that it is a lawful thing for good and true oaths to be taken, for one thing because the imperial laws permit oaths to be taken, and for another thing because for one not to swear at all is only for the perfect, but for one to swear is for the imperfect, and it is consequently impossible for the commandments to be kept by all men. As respects the first allegation, we reply what we have previously said in various places, viz., that emperors and kings often fail to make laws for the best, according to Chrysostom, and that, according to the emperors and kings themselves, all laws that conflict with the divine law ought to be annulled, and especially those which are opposed to the divine Scriptures and the Gospels. As respects the second allegation, we reply that all commandments, and consequently that concerning oaths, must be kept by all human beings. For this reason on the one hand the Lord commanded the Apostles to teach the faithful to keep not some of the commandments, and to ignore others, but to keep all commandments without exception that He Himself gave them; and that anyone who violated or ignored even one of the least of His commandments will be called least in the kingdom of heaven. On the other hand St. Basil the Great (Preamble to Definitions in Extenso) says that it is a great piece of arrogance for us to become judges of God the Legislator, and to approve some of His laws as good, but to frown upon others as bad, at a time when He Himself has commanded us to keep all His commandments. For if all of them were not necessary for our salvation, it would not have been written, nor would it have been commanded, that all of them must be kept. We know that in the Old Testament true and lawful oaths were permitted (Deut. 6:13; Ps. 63:11; Jer. 4:2; and alibi). Yes, they were permitted; but they were not required by legislation. Permission is one thing, and legislation is quite another. They were permitted on account of the imperfectness and infantileness of the Jews for the sake of keeping them free from idolatry. The divine Gospel, with firm decisiveness, not only does not permit anyone to take an oath in the name of God, but not even on his own head, by commanding that unless our righteousness shall exceed that of the Scribes and Pharisees, we shall by no means enter the kingdom of heaven (Matt. 5:20). For one must not swear by any of the creatures, since in such a case the oath would be one involving the Creator, according to St. Chrysostom. The expression, on the other hand, “Yea, by your own boasting,” or “I adjure you by the Lord,” and whatever else St. Paul says in connection with the name of God by way of affirmation, these are figures of a semblance to oaths, but not a veritable oath, as St. Chrysostom says. (It may be that St. Paul is saying these things, first as a result of great necessity and compulsion, and secondly, by no means because of anything human, or anything in any way growing out of this world, but to avoid imperiling the faith, and in general by way of upholding God and things divine, and as a matter of economy, and not of exactness and of legislation.) If anyone should swear by God, let us suppose, for all the tens of thousands of pounds of gold in the world, he would be conflicting with and violating the third commandment of the Decalogue, which decrees that no one shall take the name of God in vain; for the whole world, and everything that is in the world, is vain because it is paltry and perishable. Knowing this fact from an innate law of consciousness that is common to all men, that man by the name of Clinias who was a disciple of Pythagoras, and a heathen, and was in a position to avoid the loss of three talents by taking a true oath, did not, however, take an oath, but, instead, paid the talents, as St. Basil the Great bears witness as respecting this very fact. Note, moreover, that while the civil laws, after an oath has been investigated, that is, has been examined and proved false, then proceeds to chastise the perjurers, the sacred Canons, on the other hand, in dealing with those perjurers whose oath has been scrutinized, assigns to the places of penitents, but as for those whose oath has not been investigated and proven, they merely exclude them from Communion, and not from the Church and from praying along with the faithful. See the 18th ch. of Title XIII of the Nomicon of Photius, and the comments of Balsamon in connection therewith, but in particular and above all Armenopoulos, Book I, Title 7. It should be borne in mind, too, that an oath taken on the holy Gospel is taken on the God Himself whom it represents and who speaks through it. I wish to add also that which Athanasius the Great says with respect to the third commandment of the Decalogue: “If one is at all worthy to pronounce the name of God, of course he is trustworthy and credible and deserves to be believed even without an oath. For anyone that is capable as to what is greater, is capable also as to what is lesser. But if, on the other hand, he does not deserve to be believed without an oath, then neither is he worthy to pronounce the name of God.” And note how this great Father in two words proves that it is a matter of superfluity for an oath to be taken in any case. That explains why the civil laws themselves do not require trustworthy witnesses to take an oath. Moreover the 7th Ecum. C. in its sixth Act says: “Let us not accustom the mouth to swearing, but let us listen to the Lord’s voice saying ‘But I say unto you, Swear not at all’” (Matt. 5:34). And see the Footnote to Ap. c. LXXV. In addition to all that has been said, Chrysostom adds this brief and remarkable observation: “If you believe that the man is truthful, do not compel him to take an oath; but if you know that he is a liar, do not compel him to commit perjury” (Sermon 15 on statues, page 566 of volume VI). See also in Sermon 14 on statues how

vehemently he prohibits oaths). But do please note also the Novella of Basil the Macedonian, Leo, and Constantine (page 135 in

Book II of the Corpus Juris Graecoromani) who explicitly prohibit anyone from taking an oath and who assert that swearing is prohibited by the divine Gospel and the Scriptures, and furthermore that the turns and cases of this world being nothing but vanity, in accordance with Solomon's statement, it is plain that whenever anyone swears in connection therewith by the name of God, he is taking this name in vain, as we too have declared.

[236] In other manuscripts: "those calling themselves Cathari and Catharioleri."

[237] In other manuscripts: "aristi."

[238] In other manuscripts: "and coming."

[239] Manes the Persian, having served as a slave for a long time, received the appellation of Scythian, according to Theodore (Haeretic. Cacomyth., book I, ch. 26). He was also called Cubricius, according to Epiphanius (Haeres. 66). His name was later changed to Manicaeus by his followers; and he disseminated the cacodoxy of Basileides and of Marcion in the third century, according to St. Augustine (Concerning Heresies, ch. 46). He used to say, besides other assertions, that after death the souls of men enter birds and cattle and reptiles, according to Theodore (ibid.).

[240] Valentinus used to say, in the second century, that after assuming an ethereal body, Christ passed through the Virgin like as if through a tube, without taking anything from Her (Tertillian, Book against Valentinians, ch. 15). The Valentinians denied the resurrection of bodies, thus ignoring the Old Testament, and in reading the prophets they rehashed some myths in their interpretations of them, and uttered some other impious drivel, according to the Anonymous Interpreter of the Canons.

[241] Marcion was a disciple of a man named Cerdon, who served as a disciple of Basileides and Satorinus, who were followers of Simon the Sorcerer, according to Tertillian (book concerning the flesh of Christ). When this man Marcion once asked St. Polycarp whether he knew who he was, the saint answered that he knew him quite well to be the first-begotten son of the Devil (Iren. Book III, ch.3). He used to say that there were three principles. The first one was the invisible God; the second was the visible God and creator of the world; and the third was the Devil. He was wont to baptize not with a single immersion, but with three immersions, allowing even women to baptize. According to c. XLVII of Basil he abhorred marriage and wine; he used to say that creation was wicked, and called God the creator of evils. He appeared during the second century.

[242] Concerning these heretics we have said enough in the Preface to the Third Ecum. Council.

[243] Concerning these heretics see the Preface to the Fourth Ecum. C.

[244] They were called Encratites because they practiced "encrateia," or what is called in English vegeterianism, and did not eat of any animate thing. They rejected marriage like Marcion, and did not drink wine, according to Balsamon. The leader of their heresy was Tatian, a disciple of St. Justin, according to Theodoret. They celebrated the Mysteries with water alone, like the Aquarians, according to Epiphanius (Haer. 47). See also c. LXXXVI of Basil.

[245] They were called Saccophori because they wore sacks and thereby pretended to extreme temperance (or "encrateia") and a rough-and-hard life.

[246] They were called Apotactites because they renounced (Greek apotasso) their appetites and did not eat anything that the Encratites did not eat.

[247] Note that this same Canon is mentioned by Balsamon in his Reply 29, and he quotes it as follows: "And the Manicheans too and the Valentinians, and the Marcionists, and those from similar heresies, we receive as Greeks (as impious persons, that is to say). But as for the Nestorians, they must give us certificates and anathematize their heresy and Nestorius and the other things." If anyone wonders why this Council mentioned here this Canon of the 2nd Ec. C., which was issued against the Arians and the Macedonians who were then rampant but who at the time of this 6th Council had disappeared almost entirely, we reply that this Council found it necessary to renew the Canon of the 2nd perhaps on account of the remaining vestiges of the above heretics, but mainly because of the Monotheletes, who had increased to a large number in its days. They are alluded to in accordance with the figure of silent omission in those words which it mentions, to

wit: “and those who entertain their beliefs.” For the heresy of the Monotheletes was a scion and offshoot of the heresy of the Monophysites. For it is obvious that those who hold that there is but one will inhering in Christ would also by consequence believe that He had but one nature. For if according to the former He had but one nature, He necessarily had according to the latter but a single will. In order, therefore, to define how these heretics of its own days ought to be baptized, this Council found it necessary to renew the Canon of the 2nd, and to refrain from promulgating another of its own, out of deference to the 2nd Ecum. Council. As for you, my dear reader, if you want to learn that the baptism of all heretics in general is impious and blasphemous and has no community with that of the Orthodox, read ch. 9 of book VII of Eusebius; and there you will learn that a person who has been baptized by heretics, but who has later seen how the Orthodox are baptized, wept and could not be solaced, but fell at the feet of Dionysius of Alexandria, begging him to baptize him in the Orthodox baptism and saying that the baptism which he had received was replete with blasphemies and had no community with the Orthodox. So, then, get it into your head and understand from this that both heretics and Latins, when they join the Orthodox Eastern Church, ought of their own accord and on their own account to seek to have themselves baptized, and not have to be urged to do so by the Orthodox.

[248] Those too incur the excommunication of this Canon, according to Zonaras, who do not put a razor to their head at all, nor cut the hair of their head, but let it grow long enough to reach to the belt like that of women, and those who bleach their hair so as to make it blond or golden, or who twist it up and tie it on spills in order to make it curly; or who put wigs or “rats” on their head. This excommunication is incurred also by those who shave off their beard in order to make their face smooth and handsome after such treatment, and not to have it curly, or in order to appear at all times like beardless young men; and those who singe the hair of their beard with a redhot tile so as to remove any that is longer than the rest, or more crooked; or who use tweezers to pluck out the superfluous hairs on their face, in order to become tender and appear handsome; or who dye their beard, in order not to appear to be old men. This same excommunication is incurred also by those women who use rouge and paint on their face, in order to look pretty, and in this way to attract men beholding them to their Satanic love. Oh, and how the miserable women have the hardihood to dishonor the image which God gave them with their wicked beautifications! Ah! how is God to recognize them and tell whether they are His own creatures and images, at a time when they are wearing another face which is devilish, and another image, which is that of Satan? Hence it is that St. Gregory the Theologian says the following in his epic verses :

“Build yourselves not towers of spurious tresses on your head, women,

While petting soft necks of rocks invisible;

Nor apply shameful paint to forms of God’s,

So as to be wearing masks, and not faces.

Lest God requite you for such things when He has come to resent them.

Who? Whence is the Creator? Avaunt, get thee away from me, strange female!

I did not paint thee a bitch, but created an image of myself.

How is it that I have an idol, a specter instead of a friend?”

And the poor wretches do not know that by what they are doing they are managing only to make themselves like that hag and whore called Jezebel (II Kings 9:30), and are themselves becoming new and second Jezebels, because she too used to paint her face in order to please the eyes of men, just as is written: “And when Jehu was come to Jezreel, Jezebel heard of him; and she painted her face, and attired her head, and peeped through the window” (ibid.). So all men and all women who do such things are all excommunicated by the present Ecumenical Council. And if these things are forbidden to be done by the laity in general, how much more they are forbidden to clerics and those in holy orders, who ought by their speech and by their conduct, and by the outward decency and plainness of their garments, and of their hair, and of their beard, to teach the laity not to be body-lovers and exquisites, but soul-lovers and virtue-lovers. Note that the present Canon censures the priests of the Latins who shave off their moustache and their beard and who look like very young men and handsome bridegrooms and have the face of women. For God forbids men of the laity in general to shave their beard, by saying: “Ye shall not mar the appearance of your bearded chin” (Lev. 19:27). But He specially forbids those in holy orders to shave their beard, by saying to Moses to tell the sons of Aaron, or, in other words, the priests, not to shave the skin of their bearded chin (Lev.

21:5). Not only did He forbid this in words, but He even appeared to Daniel with whiskers and beard as the Ancient of Days (Dan. 7:9); and the Son of God wore a beard while he was alive in the flesh. And our Forefathers and Patriarchs and Prophets and Apostles all wore beards, as is plainly evident from the most ancient pictures of them wherein they are painted with beards. But, more to the point, even the saints in Italy, like St. Ambrose, the father of monks Benedict, Gregory Dialogus, and the rest, all had beards, as they appear in their pictures painted in the church of St. Mark in Venice. Why, even the judgment of right reason decides the shaving of the beard to be improper. For the beard is the difference which in respect of appearance distinguishes a woman from a man. That is why a certain philosopher when asked why he grew a beard and whiskers, replied that as often as he stroked his beard and whiskers he felt that he was a man, and not a woman. Those men who shave their beard are not possessors of a manly face, but of a womanly face. Hence it was that Epiphanius blamed the Massalians for cutting off their beard, which is the visage peculiar to man as distinguished from woman. The Apostles in their Injunctions, Book I, ch.3, command that no one shall destroy the hair of his beard, and change the natural visage of the man into one that is unnatural. "For," says he, "God the Creator made this to be becoming to women, but deemed it to be out of harmony with men." The innovation of shaving the beard ensued in the Roman Church a little before Leo IX. Gregory VII even resorted to force in order to make bishops and clerics shave off their beard. Oh, and what a most ugly and most disgusting sight it is to see the successor of St. Peter close-shaven, as the Greeks say, like a "fine bridegroom," with this difference, however, that he wears a stole and a pallium, and sits in the chief seat among a large number of other men like him in a council called the college of cardinals, while he himself is styled the Pope. Yet bearded Popes did not become extinct after insane Gregory, a witness to this fact being Pope Gelasius growing a beard, as is stated in his biography. See the Dodecibibulus of Dositheus, pp. 776-8. Meletius the Confessor (subject 7, concerning unleavened wafers) states that a certain Pope by the name of Peter on account of his lascivious acts was arrested by the king and one half of his beard was shaven off as a mark of dishonor. According to another authority, in other temples too there were princes, even on the sacerdotal list, who had a beard, as in Leipzig they are to be seen painted after Martin Luther in the church called St. Paul's and that called St. Thomas's. I saw the same things also in Bardislabia.

[249] St. Nicephorus says, in his c. III, that if anyone should happen to remain for a short time, say for twenty-four hours, in the narthex of a church building of necessity, he is not to be condemned; but if he should stay there for a long time, let him be ousted from there, and let the temple be restored to its rights, to the condition, that is to say, of not being turned into a common and plain house. The imperial laws command further that whoever should seize by dint of exercise of overpowering force and authority any person that has taken refuge in the church should be flogged and have his head of hair shorn off, and afterwards be exiled. The bishops and *ecdici* (or officers) are in duty bound, however, to record the names of refugees, and the reasons why they sought an asylum, and to divulge these to the civil authorities in order that the latter may institute the proper proceedings.

[250] In agreement with this Canon ch. 2 of Title LVIII of Book LX of the Basilica, as well as the third Theme of ch. 12 and Title XXXVII of the same Book LX, prescribes that anyone that takes to wife a woman engaged to another man is to be judged as an adulterer. See ch. 11 of the doctrine concerning marriage contracts.

[251] Hence prelates ought to apply very severe penalties to prevent Christians from participating in what are called in the Turkish language *kurbans*, which are in vogue today and which are a renewal of the sacrifices offered by the Greeks and the Jews. For just as those people believed that they were propitiating God with the blood and slaughter of sheep and other animals, so too do these deluded and foolish persons think that they are propitiating God by means of the slaughter and sacrifice of their *kurbans*. And for this reason it is to be seen that these *kurbanists* do not buy any sheep slaughtered by others and ready at hand, but insist upon slaughtering them themselves, and lighting candles upon their horns, and incensing them with incense, and roasting them whole, and laying them out, freshly roasted and still exhaling the odor of roast meat, before the holy icons. They dedicate the skin of the animal to the temple or monastery. To their relatives and friends, some of them offer portions when they return from the celebration, in order that they be sanctified by it. Oh, what a Greekish delusion, and what a Jewish superstition! And the deluded and erring creatures do not realize that what God wants is mercy, and not sacrifice; and that the only sacrifice that is acceptable and pleasing to Him is not the meat of sheep and calves, but a contrite frame of mind and a humbled heart, as divine David chants in his Psalms. Read concerning this the book of St. Campanias, ch. 57. Though it is true that Nicetas the chartophylax and the bishop of Thessalonica (page 350 of the *Corpus Juris Graecoromani*) say that it is not reprehensible for Christians to offer the breasts and skins, of lambs, outside of the church, or doves and pigeons at commemoration services, to the priests; yet, on the other hand, they themselves assert that this is not to be reprehended only if such things are offered by way of perquisites to the priests, and not in the way of sacrifices, and as a matter of so many and such egregious superstitions, as we have said above, on account of which such sacrifices ought to be done away with entirely.

[252] The manner in which laymen in those days used to take the holy bread in their hands is more clearly described by Cyril of Jerusalem (Catech. Mystag. 5), who says: “When you approach the Mysteries, do not hold out the palms of your hands, nor spread your fingers apart, but, placing the left hand underneath, and the right hand on top, as though it were about to welcome an emperor or king, and forming a hollow in the palm of it, take the body of Christ in this way, at the same time pronouncing an “Amen!” in acknowledgment thereof. But after you have received it, do not fail to sanctify your eyes by touching it cautiously, and thus partake of it, taking care not to drop any pearl (i.e., precious particle) of it,” etc. Note, however, that the present Canon contradicts those who assert that divine Chrysostom invented the tongs. For the custom of taking the holy bread in the hands obtained among Christians after Chrysostom, at least four hundred years, as becomes plain also from the present Council and from John Damascene, who describes this custom (concerning the Orthodox faith, Book IV, ch. 14). But then again St. Chrysostom himself also describes and tells about this custom in many of his discourses and sermons (Commentary on Psalm XLIX; Discourse 26 on the Seraphim; Sermon 21 on Statues; see also his biography by Metaphrastes). One ought, however, to know that in the Western Church women were not wont to receive or take the holy bread in their naked hands, but, instead, spreading out some white oraria — that is, small white napkins — they would thus receive the holy bread (Note of Translator. — The authors of this work call it “bread” here either by courtesy or by oversight, and in the same way they accord it the epithet “holy.” It is, in point of fact, not bread at all, in the Greek sense of the term, because it is an unleavened substitute; consequently, neither is it holy.), as is decreed by the local Synod held in the city of Antisiodorus, in its c. XXXVI; and St. Augustine also gives instructions about it in his Discourse 252). That little napkin is called a dominical, which word means in Latin “the Lord’s.” The name is due to the fact they used to take it to church with them on Sundays in order to receive the body of Christ. The cause which led to the invention of the tongs was the fact some men, either feigning to be Christians, or being heretics, or superstitious, when taking the holy bread in their hands, either let it drop or hid it, or used it in magic or other wicked devices. Hence, through the invention of the tongs, by which the holy communion could be administered directly into the mouth of the recipient, every cause and reason and excuse for such flouting of the mystery was obviated. See also Eustratius, in his discourse concerning the administration of the mystery, pp. 301–2). But some other persons have conjectured also another reason that is more plausible, viz., convenience, or facilitation of administration, because in olden times nearly every church had also its deacon. Hence, in accordance with the Apostolic tradition, the priest would give the divine body, while the deacon, standing near, with the holy cup, would serve out the divine blood. But owing to the fact that deacons later became scarce and disappeared from most churches, as we can also see for ourselves by actual experience, where they are lacking, and especially in the villages and in the poor churches, and there ensued a difficulty which made it hard for the same priest to administer them separately, each by itself, in a very economical and expeditious manner, the tongs were invented, in order that, after the union was effected, he might administer them easily, and especially to infants.

[253] In other manuscripts it says “stayed.”

[254] In other manuscripts it says “give him more.”

[255] By the word “custom” is meant the term of years and the various penances, or penalties, with which the Canons customarily and for the most part take sinners to task and bring them to their senses, or sober them up, whether they be laymen or clergymen. By “accuracy,” on the other hand, is meant the eventuality whereby sinners add to these years and penances a hatred of sin, and a painful feeling in the heart, and tears, and bodily hardships, and other benefactions. For little correction can be expected to result from the years and penances alone. Both these requirements, accuracy and custom, are recommended by the same Canons of the Fathers, and especially by c. XII of the 1st, q.v. The fact that every confessor must be actively invested with holy orders, and must not have been deposed for open crimes, nor have resigned for secret ones, is attested also by Symeon of Thessalonica, who says (Reply 11): “The man who receives thoughts must also pronounce blessings, and utter a prayer for pardon, and officiate as a minister, and administer communion to those confessing their misdeeds, and intercede in behalf of the repentant.” And John of Cirtus expressly says in some reply (extant in manuscript) that: “whoever voluntarily or involuntarily has resigned from holy orders cannot receive thoughts. Any priests who without permission of their bishop receive thoughts and confess, they, according to the above-mentioned Symeon (in the same Reply), so far as sinfulness is concerned, are close to the man who, though unsacred, performs the functions of holy orders. According to Balsamon (interpretation of c. VII of Carthage) Michael the Patriarch said that these men ought to be deposed from office just as those are deposed from office who perform any act outside their own parish, and like transgressors of the Canons. Men unsacred and monks ought not to confess, nor nuns. For this is contrary to the Canons. That is why Balsamon (Reply 32) says that if an unsacred abbot of a monastery cannot receive thoughts, even though he be given permission by his bishop, how much more this holds in the case of an abbess and nun, even though her virtuousness outshine the sun! Nicephorus the charto-phylax, too, says that monks who are not priests, and who receive thoughts, should be apprised that they are doing this uncanonically, or, without undergoing the penances prescribed by the Canons” (page 342, Corpus Juris



Graecoromani). See also the Footnote to Ap. c. XXXIX. The above-mentioned Symeon adds (in Reply 11) that if there should happen to arise any great necessity and there should be present neither a bishop nor a confessor, a plain monk may receive thoughts, but thereafter he must reveal them either to the bishop or to the one having permission and the ministry of spiritual paternity.

